



*The Improvement Era*

July 1959

E R A



## No jam tastes like the kind you make yourself!

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**Recipe:** perfect homemade peach jam. Peel, pit and crush 3 lbs. fully ripe peaches. Mix 4 cups prepared fruit in very large saucepan with 1 box *Sure-Jell*. (Or use liquid *Certo*—recipe on bottle.) Stir over high heat until mixture comes to hard boil.



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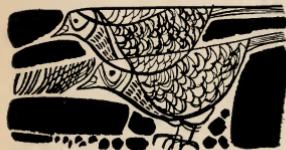
**Remove from heat;** then alternately stir and skim off foam for 5 minutes. Ladle into glasses. Paraffin at once. Yield: 9 medium glasses, for mere pennies a glass! And you're *sure* of perfect results with either powdered *Sure-Jell* or liquid *Certo*!

# *Exploring the Universe*

by Dr. Franklin S. Harris, Jr.

## *Birds Learning to Sing!*

It has long been known (since the 18th century) that some birds learn at least part of their songs. W. H. Thorpe in a recent study of the European chaffinch has found that if these birds are reared away from other chaffinches that the entire



song still takes about 2.3 seconds and is elaborated from a crescendo with a single high note but in other respects the song is quite abnormal. If two young birds are reared together, they develop the same abnormal song showing the learning takes place in social context with imitation.

## *Porpoise Radar*

Careful experiments by Dr. W. N. Kellogg at the marine laboratories of Florida State University have now shown that the porpoise uses echo-ranging for study of submerged objects and avoidance of obstacles and distinguishing between different sizes of fish. Seeing was eliminated by using turbid water.

## *Firemen's Helmets*

Firemen's helmets which were first introduced in the seventeenth century were made of leather.

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Cover—This full-color photograph study of President Henry D. Moyle, newly called Second Counselor in the First Presidency of the Church of Jesus Christ of Latter-day Saints was taken by the studio of Bachrach Portrait Photographers, 45 East 50 St., New York City. (See also page 450 ff.)

COVER LITHOGRAPHED IN FULL COLOR  
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## 1. MAN, HIS ORIGIN AND DESTINY

**Joseph Fielding Smith**

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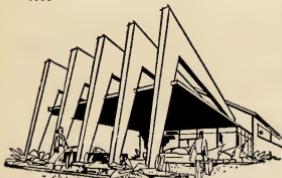
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*These Times*

## American Labor



## and the American Political Parties

by Dr. G. Homer Durham  
Vice President, University of Utah

Is the American labor movement to be unipartisan, bipartisan, or nonpartisan in the next few decades? The nature of the two-party system in America hinges on the answer.

The United States of America, politically speaking, was controlled by agricultural and commercial interests until the election of 1860. Since that time it has been dominated by two consecutive political coalitions. The first was the great alliance between (1) free American labor, (2) American industry (including manufacturing and commerce), and (3) northern and western agriculture. This combination formed with the election of Abraham Lincoln. The successful effort of the Republican party was to win support from these groups. This Republican coalition dominated the American political scene until the election of 1932.

The Democratic party elected only two men to the presidency in these years—Grover Cleveland and Woodrow Wilson. Mr. Wilson's victory was due to a split in the Republican party. The election of 1912 saw a three-way race between Wilson and two Republican leaders, William H. Taft and Theodore Roosevelt. Except for Wilson and Cleveland, the Democratic party was confined to the solid South, to Congress, to occa-

sional victories elsewhere in the country, and to such northern cities as Baltimore, Boston, and New York.

Philadelphia and Chicago, in the successful Republican coalition 1860-1932, remained Republican strongholds through this period. Another key factor seen to be significant today, was support received by Republicans from the Negro vote of the North. This vote grew in prominence as the period came to a close.

If, today in the big cities, labor, agriculture, and the northern Negroes tend to vote Democratic, the Republican party is pretty well confined to a minority position. The Democrats learned this, from 1860 to 1932. The second coalition is the fruit of that lesson.

A fundamental shift followed the election of 1932. Policies came into being under Franklin D. Roosevelt which may dominate the remaining years of the twentieth century.

The cornerstone of the New Deal appears to have been the National Labor Relations Act of 1935. This measure, popularly called "the Wagner Act," made collective bargaining the legal procedure for fixing wages, the conditions of work, and to a large extent the nature of the American economy. It brought into being a "labor- (Continued on page 514)

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# Letters and Reports



SERVICEMEN ATTEND  
LOS ANGELES TEMPLE

Fort Ord, Calif.  
Sixty-five members of the United States Army's Fort Ord Training Center, Infantry, were on hand for the March 7, 1959, Monterey Bay Stake temple excursion to Los Angeles, Calif. Under direction of Fort Ord's LDS group presidency, consisting of 2nd Lt. James H. Bean, President; Pfc Earl Cutler, 1st counselor; Pfc Arlan J. Butikofer, 2nd counselor; and Sp4 Ted Bills, Secretary, members of the group are allowed to attend a tour once a month.

Attending were (kneeling from left), Pfc Earl Cutler, 2nd Lt. James H. Bean, Privates John A. Stevenson, Garth S. Ferrin, Anthony H. Turley, Jr., Arthur C. Willardson, Delbert F. Astin, Rosslyn H. Bidstrup, Ronald P. Done, and Neil F. Nelson.

(Second row) Privates Jay F. Coold, Larry E. Field, Douglas Johnson, Oscar Gene Williams, Lynn R. Greenwood, Don L. Miller, Gerald D. Fisher, Gary F. Farnsworth, and Donald L. Wright.

(Third row) Privates Derrahl V. Holmes, Edward N. Fuller, George Ed Frazier, Richard M. Schelin, Richard N. Kimball, Paul B. Holt, Rulon G. Peck, Roger M. Facer and Wendell A. Eves.

(Fourth row) Privates Maurice K. Burnham, Kenneth A. Roberts, Earl B. Nye, Charles K. Gurr, Dale L. Carlsen, James R. Appelnie, Robert Almond, Gary Backus, and Sergeant Bruce Kjar.

(Fifth row) Privates Don L. Jorgensen, Rodney F. Vaterlaus, Elden Lauritzen, Robert Smart, Gene L. Fox, Reed D. Sieverts, Gary K. Jespersen, and Richard D. Lauritzen.

(Sixth row) Privates Dale Perry, Lynn Wride, John W. Ferguson, Steven L. Stapley, John L. Binns, Eugene C. Devenport, Raymond M. Bonella, Vernon W. Webster, M. Arnold Knudsen, and David B. Johnson.

Not shown are Walter Gibbs, John Broadbent, Louie Wright, Vern Handy, Von Richardson, Lyle D. Jenkins, Henry Whittaker, Dean Holt, Gordon Quigley, and Thomas Wolsey.



Boy Scout Troop 101, Second Ward, Nampa (Idaho) Stake, on October 30, 1957 registered 26 Boy Scouts—including five Guide Scouts. By December 2, 1958

twelve Scouts were advanced to the rank of Eagle.

Pictured above are eight Eagle candidates and four boys who already held the

rank of Eagle prior to the holding of the troop Court of Honor, December 29, 1958. Six of the twelve boys advanced were only thirteen years of age at the time of advancement. The percentage of Eagle Scouts advanced in Troop 101 is a record in the Ore-Ida Council.

Scout Candidates, left to right, are: Harmon J. Hurren, 13; James R. Palmer, 14; John K. Poppleton, 15; Dean Leavitt, 18; Jerry R. Rhodes, 15; Fred D. Young, 18; Russell E. Bice, 13; Mike J. Madison, 13; Ramon Yorgason, 14; John L. Hales, 14; Mike L. Taylor, 14; and Duane J. Johnson, 14. The four boys on the extreme right are the Eagle Scouts who were advanced prior to December 1958.

Dear Editors:

I have wanted to write for a long time and tell you how grateful I am for the Era and the staff that produce it. I just returned from my mission in southern California a few months ago. Perhaps some of my observations may be of interest to you.

While he was our mission president, Elder Henry D. Taylor encouraged the missionaries to place the Era in the homes of everyone we saw come into the Church and urged us to place the Era in the homes of members who did not subscribe or who otherwise might profit from a subscription. During my mission my companions and I placed scores of copies of the Era (such as the November 1957 issue) and sold subscriptions to (at least) a score of the Lord's converts. Each family not only found spiritual food in the Era but it also gave them an additional aid to integration into the Church. Talking with some of them as much as a year later (just before my return), I find them still thrilled with the Era, and like me, eager for each new issue to come.

I am fully confident that the Era played a big part in our success in teaching certain families, and sure that the Era is (and will continue to be) a contributing factor in the growth of scores of people we watched come into the Church of Jesus Christ. I know of one inactive family we met tracting and sold the Era to, who went to Church that Sunday and are now active.

My family has loved the Era since before I was born. I look forward each month with eager anticipation to its arrival at our home.

God bless you in this glorious work.  
Elder William M. Timmins, Jr.

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# *The Church Moves On*

April 1959

**26** Whittier Stake, 280th now functioning in the Church, was formed from portions of East Los Angeles (California) Stake. Elder John Collings sustained as stake president with Elders Norman L. Jacobson and Al Dean Washburn as his counselors. The four Whittier wards, with a membership of approximately 3900, make up the stake. There were no changes in the East Los Angeles Stake presidency where President Fauntleroy Hunsaker presides. His counselors are Elders Stanley C. Kimball, Sr., and Joseph T. Edmunds, Sr. East Los Angeles Stake now comprises seven wards: Alhambra, Belvedere, Eastmont, Montebello, Monterey Park, Rosemead, and South San Gabriel. The stake membership is approximately 4500. Elder Spencer W. Kimball of the Council of the Twelve and Elder Gordon B. Hinckley, Assistant to the Council of the Twelve made these changes.

May 1959

**3** West Covina Stake organized from portions of Covina (California) Stake with Elder Mark W. Smith, former second counselor in the Covina Stake, sustained as president of West Covina Stake. His counselors are Elders James C. Brown and Richard W. Miner. The new stake, with a membership of approximately 4500, consists of West Covina, El Monte, El Monte Second, North El Monte, La Puente, La Puente Second, and Baldwin Park wards. Elder Emerson L. Crawley, former first counselor to President Elden L. Ord of the Covina Stake, succeeded him as stake president. President Crawley's counselors are Elders John (Jack) H. West and David DeVar Felshaw. Covina Stake, now with a membership of approximately 4200, consists of Azusa, Covina, Covina Second, Baldwin Park Second, Glendora, and Glendora Second wards. These changes were made under the direction of Elder Spencer W. Kimball of the Council of the Twelve, and Elder Sterling W. Sill, Assistant to the Twelve.

Torrance Stake organized from portions of Redondo (California) Stake with Elder Roland Earl Gagon as president. His counselors are Elders Vernon C. Monson and Donald G. Weir. With a membership of approximately 4100, Torrance Stake has Torrance, Redondo, Palos Verdes, Lomita, Wilmington, and San Pedro wards. President L. Lloyd Restwick remains as president of Redondo Stake. His new counselors are Elders Reldon G. Pinney and George E. Magnussen. They succeed Elders Alfred O. Pardee and Dwayne A. Jacobsen. Wards in Redondo Stake are now Gardena, Hawthorne, Lawndale, Manhattan Beach, Redondo Second, and Torrance Second. The stake now has a membership

of approximately 4900. These changes were made under the direction of Elder Mark E. Petersen of the Council of the Twelve and Elder William J. Critchlow, Jr., Assistant to the Council of the Twelve. West Covina is stake number 281; Torrance is number 282.

Elder George A. Wimmer, former first counselor to President Raymond J. Pace, sustained as president of Farr West (Utah) Stake. His counselors are Elders Theo L. Thomson as first counselor, and Elder Lloyd N. Anderson as second counselor. Elder Anderson served also in that position to President Pace.

Elder Wilford E. Edam sustained as second counselor in Valley View (Salt Lake County) Stake, succeeding Elder J. Samuel Oliver. President LaMont B. Gunderson is president of this stake. Elder Rex C. Reeve is first counselor.

**4** President David O. McKay announced the appointment of Elder A. Bent Peterson, recorder of the Los Angeles Temple, as the new president of the Manti (Utah) Temple. President Peterson succeeds President Lewis R. Anderson who has presided over the temple for sixteen years. President Peterson formerly served as second counselor in the Manti Temple presidency prior to his appointment in December 1955 as recorder at the Los Angeles Temple.

**9** It was announced that an Institute of Religion would be in operation this fall for LDS students and their friends attending the University of Washington at Seattle.

**10** Elder Henry J. DeHaan, formerly second counselor to President Scott B. Price of East Ogden (Utah) Stake, succeeds Elder George T. Frost as first counselor. Elder A. Walter Stevenson sustained as second counselor in this stake presidency. Elder Stevenson was released a year ago as first assistant general superintendent of the YMMIA.

Elder Stanley G. Smith succeeds Elder Darwin J. Isom as second counselor in the Canyon Rim (Salt Lake County) Stake presidency. The stake president is Elder Verl F. Scott; Elder John J. Nielsen is the first counselor.

Appropriate Mother's Day services were held in the wards and branches of the Church.

**15** This was the 130th anniversary of the restoration of the Aaronic Priesthood. Special programs were to be held this week end.

**16** It was announced that Mrs. William H. (Fanny Steenblik) Kienitz had been appointed to the general board of the Relief Society. At the time of her appointment she was serving as president of the Relief Society in the University (Salt Lake City) Stake.

**17** Indianapolis (Indiana) Stake, 283rd now functioning, formed from the Central Indiana District of the Great Lakes Mission. Elder Philip Funk Low was sustained as president with Elders Marion E. Lowder, Jr., and Roland Hodgson as his counselors. Stake membership is approximately 2400, found in seven wards and three branches. Wards include two at Indianapolis, and one each at Bloomington, Columbus, Muncie, Lafayette (Purdue Ward), and Richmond. Branches are Kokomo, Anderson, and Connersville. Elder Spencer W. Kimball of the Council of the Twelve and Elder William J. Critchlow, Jr., Assistant to the Council of the Twelve, effected this stake organization.

Elder Charles W. Hanna sustained as president of Butte (Montana) Stake, succeeding President Edgar T. Henderson. President Hanna's counselors are Elder Melvin C. Petersen who served with President Henderson, and Elder Earle C. Wright. Elder

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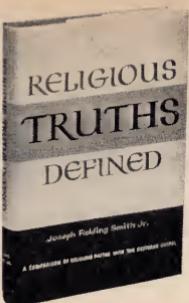
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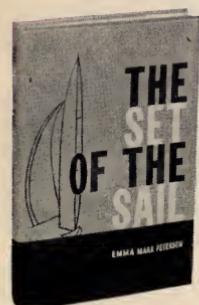
John D. Ford was released as second counselor.

Elder Fredrick B. Baugh sustained as second counselor in Logan (Utah) Stake presidency succeeding Elder J. Allen Meikle. President Lloyd R. Hunsaker heads this stake. His first counselor is Ernest G. Earl.

**19** President Stephen L Richards of the First Presidency was pronounced dead of a heart ailment at 7:55 a.m., about twenty-five minutes after he had entered the Salt Lake City LDS Hospital. He had become ill about 5 a.m. He had spent yesterday at his office; last night he attended a family gathering. He was seventy-nine.

**22** Funeral services in the Salt Lake Tabernacle were conducted for President Stephen L Richards of the First Presidency. The speakers were President David O. McKay (who conducted the services), President J. Reuben Clark, Jr., President Joseph Fielding Smith, and Elder Gordon B. Hinckley.

**23** It was announced that Mrs. Myre N. Nielsen, Mrs. Della D. Provost, and Miss Marion E. Astin, all of Salt Lake City, had been appointed to the general board of the Primary Association.



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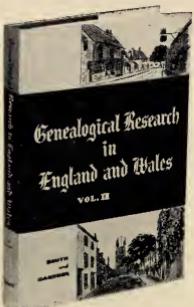
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### These Times

(Continued) istic" economy, as Professor Sumner Slichter has called it. It also placed organized labor in the debt of the Democratic party.

The Wagner Act, however, was by no means the only major policy which characterized the New Deal coalition. American agriculture was also weaned away from the Republican party by the Democrats' policies. Agriculture's problems were not solved by the Republicans in the nineteen-twenties. A variety of farm programs, beginning with the first Agricultural Adjustment Act (AAA) of 1933, responded to a fifteen-year-old farm crisis.

The growing Negro population in northern cities was also wooed away from "Lincolnian" memory. The Fair Labor Standards Act of 1938, with its floor on wages and ceiling on the hours of work; the F.H.A.; the control of the securities market under the S.E.C.; the Social Se-

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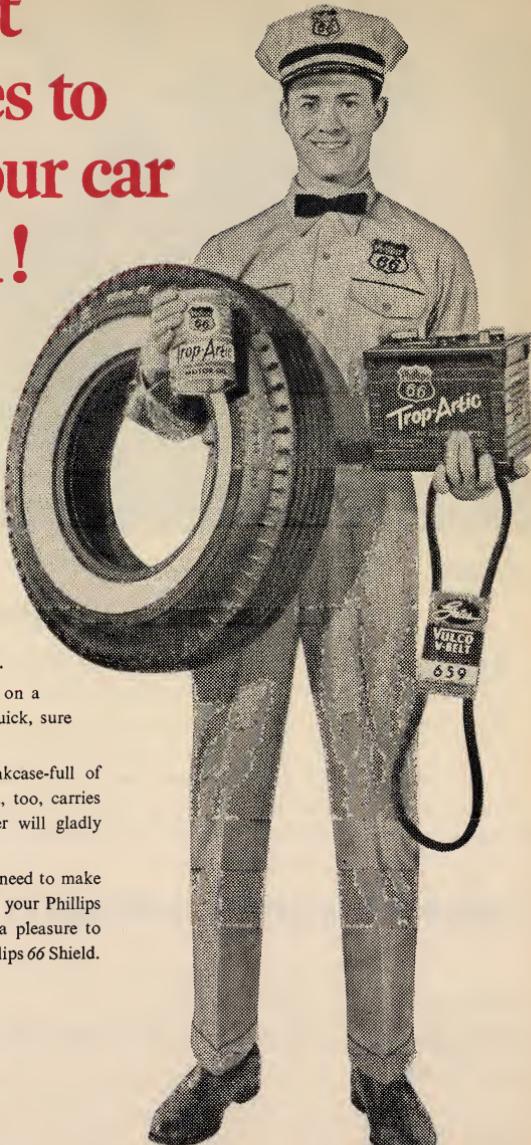
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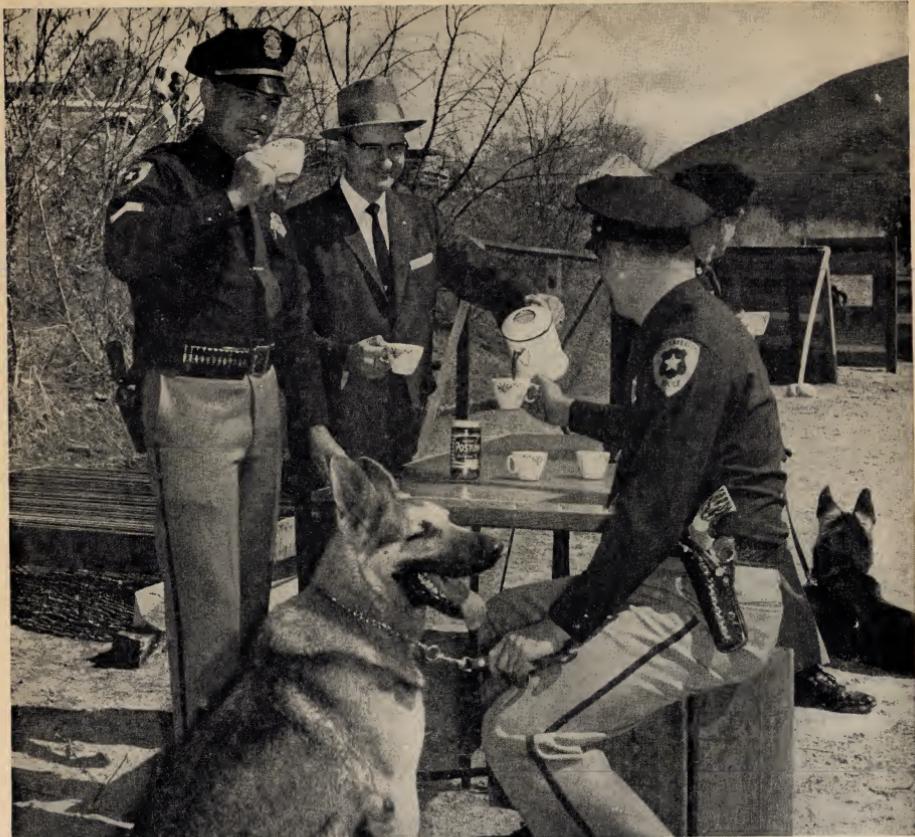
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surity Act of 1935, (which faced the facts of modern industrial employment, the insecurity of old age, and the need to provide some other means than the rocking chair on diminishing farm porches for America's aging non-farm, industrial population);—all these measures tended to identify the vital interests of the majority of Americans with the new Democratic coalition after 1933.

People in the United States, like people everywhere, vote according to what they consider to be their vital interests. The largest, organized identifiable "special interest" in the United States today would appear to be labor. With approximately 20 million members in American unions, this single group, with their wives and children, embraces 50 or 60 million Americans. The loyalties of American labor were freely given to the Republican party after 1860. The Republicans were opposed to slavery and in favor of free labor. Into the first decades of the twentieth century this feeling continued. But it seems to be the feeling of organized labor today that Democrats have more sympathy for their "vital interests" than the Republican party. The Roosevelt coalition appears to have prevailed once more in the congressional elections of 1958.

No matter how much can be said about the appeal to the middle classes, to the suburban professional worker, to the dwindling farm vote, the major fact appears that the Republican party needs to convince members of organized labor that Republican leadership and party members are vitally interested in them. Otherwise the Republican party is in for rough times ahead. The West's farmers are decreasing. They were the measure of victory in 1860 but in 1960 are an insecure Republican asset at best.

Whither American labor? Will it become the "property" of the Democratic party in terms of current identification, recognition of mutual advantage, and vital interest? Or, will the Republican party develop policies which can prove attractive to its fair share of this large group of Americans? This may be said to be the Republican party's problem. The Democrats' problem is different: can they maintain the F.D.R. coalition? The greatest pressure comes in North-South relations. This, too, will require great skill.



Police Chief Skousen at the training grounds of the Salt Lake City Police Canine Corps.

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## *Some thoughts*

by President

Individual freedom is innate in the human soul. God has given us our free agency, and next to life itself that is our greatest gift from heaven. You men and women know that is true because of your own love of liberty.

Freedom of choice is more to be treasured than any possession earth can give. It is inherent in the spirit of man. It is a divine gift to every normal being.

As real as the consciousness of life itself is the awareness of the ability to make a choice. Upon the decision we make often depends success or failure, peace or discontent, happiness or misery. Such a decision may determine whether one responds to the call of one's soul to rise, or yields to the tendency to grovel.

Man's responsibility is correspondingly operative with free agency. Actions in harmony with divine law and the laws of nature will bring happiness, and those in opposition to divine truth, misery.

To live in a land in which each individual has the right to life and liberty is a glorious privilege.

# on **FREEDOM**

David O. McKay

With free agency there comes responsibility. If man is to be rewarded for righteousness and punished for evil, then common justice demands that he be given the power of independent action. If man were coerced to do right at all times or were helplessly enticed to commit sin, he would merit neither a blessing for the first nor punishment for the second.

It is true that faith is an essential principle to progress, not spiritual progress only, but to all progress. But next to faith as an essential to man's advancement is free agency.

Throughout his ministry, Jesus Christ emphasized the worth of the individual, and exemplified what is now expressed as his work and his glory—"to bring to pass the immortality and eternal life of man." (Moses 1:39.) Only through the divine gift of soul freedom is such progress possible.

Free men must live in a world of moral order, in which men are made by education and experience. The very fact that we ask, "Whither shall we go?" or "What shall we do?" or, as Simon Peter asked, "Lord, to whom shall we go?" (John 6:68) implies the power of choice.

He who tramples underfoot one of God's greatest gifts to man, who would deny another the right to think and worship as he pleases, propagates error.

The history of the world with all its contentions and strife is largely an account of man's effort to free himself from bondage and usurpation or to protect himself in the freedom he possessed.

It is well ever to keep in mind the fact that the state exists for the individual, not the individual for the state. Jesus sought to perfect society by perfecting the individual, and only by the exercising of free agency can the individual even approach perfection.

The government is best which has as its aim the administration of justice, well-being, and the promotion of prosperity among its people.

There cannot be happiness without free agency. If the soul feels circumscribed, harassed, or enslaved by something or somebody, there cannot be true advancement.

When a man uses this God-given free agency to encroach upon the rights of another, he commits a wrong. Liberty becomes a license, and the man a transgressor.

Man's success or failure, happiness or misery depends upon what he seeks and what he chooses.

■ **Question:** "How much knowledge did we have in the pre-existence in relation to this mortal life and the requirements that would be made of us to live in accordance with the principles of the gospel? In other words, was the gospel plan made known to all and did they have a clear understanding that this world would be a place of trial, rewards, and punishments in keeping with our conduct here; or was this knowledge made known to just a few? This question is prompted because there are so many millions born into this world under adverse circumstances and where the possibility of hearing the plan of salvation is extremely remote."

■ **Answer:**

by President Joseph Fielding Smith  
President of the Council of the Twelve

While very little has been revealed of the pre-existence and the memory of all that took place was withdrawn when we came into this world, yet there is sufficient revelation of the pre-existence to make plain to us that the plan of salvation was made known to all; otherwise how could there come a rebellion that would turn away one-third of the spirits in heaven? It is true that the ancient scriptures have come to us with the knowledge of the pre-existence in a state of fog. This is due to the fact, which was revealed to Nephi, that many of the clearest and most precious truths were eliminated through Satan's power over the souls of men. However, there are several passages in the Bible which reveal the pre-existence. In relation to the mission of our Savior, this is perfectly clear, but not quite so clear in relation to mankind. Of such passages here are a few:

"Thus the heavens and the earth were finished, and all the host of them. . . .

"These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens,

"And every plant of the field before it was in the

earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground."<sup>1</sup>

"Then shall the dust return to the earth as it was; and the spirit shall return unto God, who gave it."<sup>2</sup>

"Then the word of the Lord came to me, saying,

"Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations."<sup>3</sup>

"And as Jesus passed by, he saw a man which was blind from his birth.

"And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

"Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest. . . ."<sup>4</sup>

"And the angels which kept not their first estate, but left their own habitation, he hath preserved in everlasting chains under darkness unto the judgment of the great day."<sup>5</sup>

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

And prevailed not; neither was their place found any more in heaven.

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."<sup>6</sup>

We learn from the prophecy of Isaiah that the Lord named Cyrus, the Persian king, some two hundred years before he was born, Isaiah 44:28 and 45:1.

In the Pearl of Great Price many of the obscure passages found in the Bible are made clear. These passages in Genesis are amplified in relation to the pre-existence as follows:

"And now, behold, I say unto you, that these are the generations of the heaven and of the earth, when they were created, in the day that I, the Lord God, made the heaven and the earth:

"And every plant of the field before it was in the earth, and every herb of the field before it grew. For I, the Lord God, created all things, of which I have

# Your Question

## KNOWLEDGE OF THE PRE-EXISTENCE

spoken, spiritually, before they were naturally upon the face of the earth. For I, the Lord God, had not caused it to rain upon the face of the earth. And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air; . . .”<sup>7</sup>

These passages are cited to show that there was a pre-existence and that the spirits of men were there. When the plan of salvation was presented, without any question it was presented to all, not to a selected few. For the proper understanding of these events we have to rely upon modern revelation in which the knowledge is restored. In the Book of Moses we read:

“And I, the Lord God, spake unto Moses, saying: That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying—Behold, here am I, send me, I will be thy son, and will redeem all mankind; that one soul shall not be lost, and surely I will do it; wherefore give me thine honor.

“But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever.

“Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down;

“And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice.”<sup>8</sup>

The same account was revealed to Abraham, who wrote:

“And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

“And we will prove them herewith, to see if they

will do all things whatsoever the Lord their God shall command them;

“And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads forever and ever.

“And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said I will send the first.

“And the second was angry, and kept not his first estate; and, at that day many followed after him.”<sup>9</sup>

From these scriptures we learn that our Father called a council, and the plan of salvation was presented to all. Lucifer rebelled and led away one-third of the spirits, and they were cast out with him. It is not the fault of our Eternal Father that throughout the world there are the many millions who are born without the light of the gospel. In the very beginning the commandment was given to Adam to teach his children the plan of salvation. This Adam did, and we read:

“And Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters.

“And Satan came among them, saying: I am also a son of God; and he commanded them saying: Believe it not; and they believed      (Continued on page 567)

# PREPARING YOUTH FOR MISSIONS

*Conducted by  
the Unified  
Church School  
System*

When I was sitting alone after class one of the students returned and expressed his sincere desire to serve a mission for the Church, but he said that he was neither prepared nor capable. He concluded our discussion by stating, "The Church has never asked me to do anything worth while." Painfully I realized that as a Church teacher I was failing this student and was probably failing others, also. The rest of that day and many times since I have pondered how teachers might prepare youth to make their best contribution as missionaries and as leaders in the Church.

Actually, tens of thousands of young LDS boys and girls visualize and look forward to the day when they might serve the Lord "on the battle field or over the stormy sea." The significant problem, then, is



by Dale T. Tingey

Associate Director,  
Los Angeles Institute of Religion (USC)

how might teachers be instruments in his (God's) hands and enable these young people to be effective and successful ambassadors of the Church?

### *Teach Them the Gospel*

In an effort to determine how young people might begin early to prepare for effective and successful missionary work, the institute developed a questionnaire and distributed it to returned missionaries in Southern California.

These young men pinpointed several of the pressing needs expressed of missionaries in the field. In answer to the question, "What counsel would you give a teenager contemplating a mission?" Over ninety percent of these former missionaries stated that they would encourage them to study the gospel and learn the scriptures, especially those scriptures used when presenting the gospel to others.

If the youth of the Church are to be prepared for missionary work, they must know the gospel. The Lord has commanded:

"And I give unto you a commandment that you shall teach one another the doctrine of the kingdom.

"Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, . . ." (D&C 88:77-78.)

An investigator once told an elder, "If you can provide evidence that the Bible refers to the Book of Mormon, I will believe that book was of a divine origin." The uninformed missionary informed the investigator and his family that there was no such evidence and that the Book of Mormon must be accepted on faith alone and on the witness of the Holy Ghost. Needless to say, the sincere seeker for God went spiritually hungry. Had the missionary known the Biblical scriptures referring to the Book of Mormon, he could have presented a very convincing array of evidence. This is but one example of the need for prospective missionaries to study and know the essential scriptures.

### *Suggestions for Teaching the Gospel*

1. Teach the students to read the scriptures, not

from cover to cover or book after book, but to search the scriptures for explanation of doctrine, concepts, and principles. Explain the fallacy of using isolated scriptures to prove a point or silence an opponent.

2. Help the students become versatile in using the concordance, ready references, commentaries, and so forth. Give them exercises in looking up scriptures relating to different doctrines so that they will be familiar with sacred writings.

3. Guide the students in the selection of choice verses of scripture for memorization. Successful missionary work demands familiarity with many scriptures.

4. Help students organize a systematic method of gathering and preserving material on doctrines and principles.

5. Teach students the scriptures pertaining to the apostasy and acquaint them with the historical events that brought about the fulfillment of the same.

6. Teach them the scriptures regarding the restoration and acquaint them with the Church historical events fulfilling these predictions.

7. Teach students how the LDS concept of man and God differs from that of other churches. The core of Mormonism is that God has again revealed himself to man.

8. Interest students in modern scripture and illustrate how they complement and clarify the Bible. This knowledge will enable them to grasp the appeal and contribution of Mormonism to the world.

Youth must be taught the restored truth so effectively that they will not be misled or confused by the conflicting interpretations of scripture by men. The Lord has said that his missionaries are sent forth to teach, not to be taught. If a young missionary has an understanding of the gospel, he will also have confidence and courage to stand against error and the philosophies of men. They will be proud of the message they bear, and like Paul, will be able to say in their hearts, ". . . I am not ashamed of the gospel of Christ; . . ." (Romans 1:16.)

A mission president (*Continued on page 552*)





# Doughnuts & Feathers

by Nono Minor

Loneliness frosted with fear tugged at Lucinda Brant as she stood in the doorway of the log cabin. For the third day she shaded her eyes against the glare of the prairie sun, hoping for a glimpse of her husband.

Shifting the baby on her hip, she turned from the doorway speaking aloud, "Your Papa will be home by nightfall, little Aary. I hope."

Lucinda walked about the spotless cabin, jiggling the baby, making him gurgle, welcoming any noise to fill the endless emptiness. She remembered her angry words to Aaron.

"I hope you never find buffalo, then we'll have to move closer to the Fort where we can get supplies—and see people!" she had screamed at him.

"I've worked too hard to give up this homestead," he'd answered. "We'll stay?" Then without even a parting glance he had ridden off.

Guilt seeped in with her fear. She had nagged unmercifully these past months. Aaron couldn't understand her loneliness for neighbors, for someone to exchange ideas with.

Putting the baby in his crib she turned to put more buffalo chips on the fire. She glanced about the immaculate cabin; everything was clean and in place except for her mending from yesterday, which hung around the room in comforting clutter. She straightened the cover on the iron bed. The day stretched long. Opening her trunk she fingered the pretty clothes she had brought with her as a bride. There had been no place to wear them, here in this emptiness. She unpacked her beautiful plumed hat, laying it on the trunk. Somehow just looking at it made her seem closer to civilization.

Rocking the baby's crib, she decided to have a party—just the three of them. It might show Aaron how she missed neighbors, and would give her something to do all day. She would have doughnuts; Aaron loved them. Checking her supplies she decided to make enough to last a few days, then she would put away the mending and dress up in her best clothes.

Poking up the fire she put grease in the huge iron skillet. She began to feel better as she worked. The aroma of cooking sponged up her fear.

Taking the amber colored doughnuts from the stove she set them aside to cool, then dropped more dough into the sputtering      (*Continued on page 550*)

# *Booby Traps*

by Sterling W. Sill,



World War I was productive in the invention of new and more effective methods of destroying enemy soldiers. This was particularly true in the multiplication of ways in which explosives were used to produce casualties. Bombs were dropped from the air; they were used to mine the ground; they were thrown as hand grenades. They were hidden below the surface of the sea to bring sudden destruction to any contacting ship. On land, tunnels were sometimes made under the enemy's trenches so that men and installations could be blown up from beneath. Sometimes an area where an attack was expected would be underlain with land mines. When the charge came, the other side would withdraw until the enemy was in the most vulnerable position on the mined ground; then the explosives would be set off and the enemy blown to bits.

One of the most devilish of all of these instruments of destruction was a device called a "booby trap." This was an explosive arrangement designed for tricking soldiers into destroying themselves unaware. The dictionary says that a "booby" is a stupid or foolish person. The name of this fiendish contraption inferred that this particular death-dealing instrument worked best on soldiers who were not very alert and sometimes did foolish things. It is about the same idea as a booby prize. The booby prize is usually some ridiculous article given to whoever gets the lowest score in the game or makes the poorest showing in the contest. The "booby prize" was invented to "reward" boobies,

and the "booby trap" was invented to help boobies destroy themselves.

A booby trap usually has a small hidden bomb placed in such a way that it is exploded by some action of the intended victim himself. That is, the victim is enticed to pick up some harmless-looking object to which a detonator is attached. Sometimes the enemy would purposely retreat, giving up territory, trenches, headquarters, etc., where booby traps had previously been hidden. When the advancing army occupied its newly captured possessions and the soldiers began touching things or picking things up or stepping in the wrong places, the concealed bombs began exploding, killing some and mutilating others by blowing off arms, legs, and faces. This not only killed enemy soldiers, but many were so badly mutilated that they became a greater liability than those who were killed outright. Thus the progress of the whole army was slowed down.

However, the use of booby traps is not limited to hot wars between nations. Booby traps of one kind or another have been blowing people up or slowing their progress or destroying their leadership success and happiness since the beginning of time. For example, it has been said that sin is the devil's booby trap. The devil just loves to catch boobies, and he is very clever in concealing destructive, death-dealing devices beneath attractively arranged bait. He specializes in blowing up faith and wrecking morality and curtailing productive industry and enthusiasm. He is particularly effective in mining the area over which we are about to advance. He gets us to pick up a little discouragement, dishonesty, negative thinking, and a few bad habits. Then sooner or later we touch the detonator and the blast blows out the very foundations of our success.

The devil has no shortage of booby traps. In fact, he has these infernal contrivances competing with

## Assistant to the Council of the Twelve

each other in offering the most alluring enticements for destruction. We often become so enamored with these creations of sin that we hug them tightly to ourselves, thereby compressing the unseen triggers to blow the vitals out of our success.

Judas was caught in a booby trap with thirty pieces of silver as bait. Demas, one of Paul's missionary companions was also needlessly blown down from his high place. Paul said, "He loved this present world." (See II Tim. 4:10.) Pilate was caught in the booby trap of his own ignorance. He said to Jesus, "What is truth?" (John 18:38) and then without waiting to hear the answer he walked out of the room. The prodigal son got away from his family where he could be a booby in a big way. Only a "few" get through the mine fields of Satan to reach the celestial kingdom.

One of the discouraging things about this situation is that we never seem to learn very much from the past. We still put our fingers in the wet paint, so to speak, and touch the red hot stove to make sure that it is really hot. You can still catch a big mouse with a little piece of cheese. In about the same way, the most obvious of sin's booby traps are still taking a tremendous toll.

Satan's booby traps are of every design and are in ample supply. In fact, there are about as many booby traps as there are boobies. You remember the booby trap that caught Esau. One night he got a little bit hungry and so he traded in his birthright for a mess of pottage. This particular idea has been so effective that Satan has used it over and over again. Esau was fooled because the bomb was hidden behind the old "delusion of perspective" which makes everything close by look large and important and everything in the distance look small and unimportant.

That is, if you look down a long row of telephone poles, each one actually seems to get a little smaller



as the distance is increased until finally the telephone pole on the horizon seems like just a pinpoint. That seems to be true; your eyes tell you it is true—and yet it is not true. We can demonstrate to ourselves this deception of perspective in a lot of ways. For example, put a nickel over your eye and it will blot out the biggest star a few hundred million miles away; a quarter will blot out the sun. That does not mean that the quarter is larger than the sun—it is just closer to your eye.

It is fairly easy to discover this deception as it applies to distance; it is not so easy to see the same deception as it applies to time. Ask your six-year old son which he would rather have, a dime today or a quarter next week. A mess of pottage right now seemed more important to Esau than a valuable birthright a few years in the future. Esau couldn't properly appraise values that were beyond the end of his nose.

But how many of us make similar mistakes? Every day we trade off some future success and happiness for a mess of pottage right now. Someone said, "Heaven is all right—it is just too far away." Many trade off their health and wealth for the delusions offered by "booze." Some are willing to suffer a possible cancerous death in the future for their present daily ration of nicotine. Many people will incur an unnecessary debt if they don't have to pay it back right away. We do a lot of other wrong things, merely because the punishment is not immediate. Dating, courtship, and even marriage are not free from booby traps. The allurements of the present have such great appeal that if we are not alert and resolute, life itself may blow up in our faces. We can often be induced to trade off even our mansions in heaven if Satan will put a little of our favorite cheese on the trap right now.

We may also lose our birthright if we fail to make some allowances for this deception of perspective.

Even with a 20-20 physical vision we still walk head-on into the most obvious booby traps when the punishments are marked "Deferred." Even to be consigned to hell doesn't seem very bad to some if they don't have to go there right now.

Goethe's Faust was caught in a worse booby trap than Esau. Esau traded his birthright for a mess of pottage; Faust traded his soul for a promise of twenty-four years of pleasure. You would think that even a booby would not be so foolish, but we must remember that with booby traps, the danger is not always in plain view. The reason that the destructive sin of procrastination is so popular is that the bomb is hidden in the distance—you merely postpone action far enough into the future to reduce its importance in size to where it doesn't frighten you any more. A present duty often looms so large as to be overpowering, but put it on the list for "tomorrow" and it seems as good as solved. What a great day "tomorrow" is going to be. That is when we are going to do all of the things that we have promised today. A "procrastinator" is a booby; a "sloth" is a booby; one who doesn't look beyond the end of his nose is a booby; and sooner or later the appropriate bomb will explode in his vital organs.

Anyone who deliberately walks into a booby trap is a booby. Anyone who continually tampers with booby traps is a booby. Even if you can't see the explosive, it is still very risky to play with booby traps. It is also very dangerous to flirt with bad habits, even if they are little. Things that are little today have a way of being big tomorrow. Anyway, it only takes one little bad habit or one little bad attitude to lead us onto the enemy's mine fields. Then when we are the most vulnerable the charge is set off and our success may be blown to pieces and our hopes go up in smoke. Even if the bomb behind a bad habit is small, it can still blow out our vision and destroy our judgment. A hand      (*Continued on page 549*)

### HE NEVER KNOWS

by Christie Lund Coles

He who stays at home  
Through rain and sunny weather,  
Never knows the distant road,  
Bordered by heather;

Never knows the ocean's roar,  
Nor the foam-curved sand,  
Never hears the whistling train,  
Sees the lifted hand;

Yet, the wanderer who goes  
From sea to alien loam,  
Never knows the quiet peace,  
The wonder that is home.

# May through December

by Harold H. Jenson

Historian, Old Folk Central Committee

"It takes a heap o' livin' in a house t' make it home,  
A heap o' sun an' shadder, an ye sometimes have t'  
roam

Afore ye really 'preciate the things ye lef' behind,  
An hunger fer 'em somehow, with 'em allus on yer  
mind.

It don't make any differunce how rich ye get t' be,  
How much yer chairs an' tables cost, how great yer  
luxury;

It ain't home t' ye, though it be the palace of a king,  
Until somehow yer soul is sort o' wrapped round  
everything."\*

Although Edgar A. Guest in his poem "Home," used in part here, did not have the humble abode of Brother and Sister Peter Petersen of Fairview in mind, the words certainly fit this cottage where for most of their lives this ninety-eight year old couple have lived out eighty years of married bliss, and where happiness and love reign supreme.

On December 10, 1958 "the most unusual gathering of its kind ever held," using the words of Chairman LeGrand Richards of the Old Folk Central Committee took place in the North Fairview Ward, when close to five hundred people crowded to pay homage to



what is believed to be "the nation's oldest, longest married couple." Although they could not attend in person, a permanent tape recording was made for them. *Life* magazine flew out a special photographer and had a writer attend, and both stayed for every word and musical note.

While honors were being paid by Chairman Richards, President Kate B. Carter of the Daughters of Utah Pioneers, and Harold H. Jenson, historian of the Old Folk Central Com-

(Continued on page 548)

\*Used by permission.

**"Mixed Voices"**  
A Study in Book of  
Mormon Criticism

Part Two

# Just Another Book

Concluding last month's chapter  
by Hugh Nibley

1900's

The verdict of a much-reprinted book appearing first in 1900 is that "For climacteric comicality Mormonism should be awarded the palm. Its romancing is refreshing in its very audaciousness. Jules Verne dreaming is here eclipsed; Baron Munchausen marvels seem commonplace. Of absurdities Pelions are piled upon Ossas, but the pile rises ever higher.



Untruth was never more picturesque. From first to last the history of this cult is dramatic and spectacular. One feels that he has stumbled upon a scene in the Arabian Nights, rather than upon a sober chapter of real religion.<sup>46</sup>

An investigator in 1906 found that all the peculiarities of the Mormons "center in and are an outgrowth of their strange religious beliefs," beliefs which he can only describe as "grotesque and monstrous," yet which "at the same time have won a following unsurpassed in devotion."<sup>47</sup> If the Mormons could only cure themselves of their bizarre taste for the grotesque and monstrous, and purge their religion "of its gross errors of doctrine," all would be well.<sup>48</sup> "It seems almost beyond belief," one scholar wrote in 1919, "that such a hybrid of fraud and superstition as Mormonism could be brought forth by the most enlightened age of the world . . . a terrible cancer has attacked the heart of Christianity at home . . ."<sup>49</sup> Mormonism "may hope to survive," writes a typical representative of the new "liberal" school, "only if it is brave enough to jettison its out-of-date creed and face the future boldly,

shorn of its absurdities and blasphemies. . . . That the Mormon Church will become the force predicted for it by its leaders, early and present-day, is impossible. That its doctrine could attract intellectual men is an insult to intellect. That it can continue to exist as a religious force is to expect too much."<sup>50</sup>

"We talk much about 'respecting' this or that person's religion," wrote G. K. Chesterton in an essay on the Mormons, "but the way to respect a religion is to treat it as a religion: to ask what are its tenets and what are their consequences." For Chesterton: "The basic Mormon belief is one that comes out of the morning of the earth, from the most primitive and even infantile attitude,<sup>51</sup> namely the idea regarding God, "not that He was materialized once, as all Christians believe . . . but that He was materially embodied from all time; that he has a local habitation as well as a name." This he calls a "barbaric but violently vivid conception," and bids us view the Mormons as "a number of dull, earnest, ignorant, black-coated men with chimney-pot hats, chin beards or mutton-chop whiskers, [who] managed to reproduce in their own souls

# The Grab Bag

by Hugh Nibley

How does the Book of Mormon critic of today go about his work? His point of departure is an article of faith: "Painstaking research can uncover the source of all his [Joseph Smith's] ideas."<sup>1</sup> Actually this statement of Mrs. Brodie's is nonsense, since no research can ever uncover the indisputable source of any man's ideas, let alone those of a man whose world, with all the myriad sights and sounds that *might* conceivably have given him those ideas, has passed away over a century ago. Armed with this naive credo and a determination to "uncover" something, the critic looks about him for something he has read or heard that reminds him of something in the Book of Mormon, and as soon as he has found it announces to the

world that he has at last discovered the indubitable source of the Book of Mormon.

Silly as it sounds, this is exactly how the experts operate.<sup>2</sup> They begin by declaring the book a typical product of its times; but if it is typical, it must be of a type—there must be other books like it. Where were they? Search as they would, the scholars could find nothing closer to the Book of Mormon than, of all things, the Koran, a writing about as far from Smith's time, place, and culture as it is possible to get.<sup>3</sup> The most casual reading will show, moreover, that it would be hard to name two writings less alike than those two. Many Moslems, for example, have rejected the popular nineteenth *sura* (chapter) of the

the richness and peril of an ancient Oriental experience."<sup>51</sup>

It is a gaudy picture, and a phony one, but it leaves us in no doubt as to how a top-flight intellectual of the 1920's classified the Mormons: the only parallel Chesterton can think of is not that of the ancient Hebrews but of his own weird idea of them.<sup>52</sup> It was at least an improvement on the psychic deductions of Theodore Schroeder who a few years before had found the whole key to Mormonism in the doctrine of a heaven "whose greatest and only advertised bliss will be intensified animalism, prolonged through eternity."<sup>53</sup>

In all this it would be hard to tell who rates the Mormons lower, the Liberals or the Fundamentalists. The cry of the latter is that "from first to last there is not one teaching peculiar to Mormonism which is not contrary to the Bible and to evangelical Christianity." Its "ghastly ideas" of a God who has a body, the necessity of good works for salvation, etc., "cannot but be viewed with abhorrence by all true Christians . . . We ought to care greatly that such evil beliefs are even held by the Mormons themselves. . . ."<sup>54</sup> There

should be a limit to freedom of religion, and Mormonism is it. A very recent "study" deplores the fact that "Mormons are generally considered by many to be 'Fundamentalists,'" since nothing could be greater than the gap between the two: "Mormons deny the Scriptural doctrine of the Trinity and the Deity of the Lord Jesus Christ. Mormonism denies the authority of the Bible. . . . Mormon theology denies the virgin birth of our Lord Jesus Christ. . . ."<sup>55</sup> Such conclusions may be absurd, but they make it clear enough that the "Fundamentalists" are as determined as anyone else to have no part of the Mormons.

Anyone familiar enough with the febrile literature from which we have been quoting to attempt writing his own book on the Mormons should recognize that nothing is more characteristic than the insistence of the critics on every side, that the Mormons are not like any other Christians or like any other people in the Western world. They may be compared with primitive Christians by freethinkers, or with primitive Hebrews or Moslems by people who have only the vaguest "homemade conception of what the latter might

have been like, but all are agreed that their presence in our western civilization is completely and incredibly incongruous.

Critics may be permitted at this late date to try their hand at winning friends and influencing people by telling the Mormons of today that they are just ordinary folk with an ordinary church. But to say that such was also the case in the days of Joseph Smith and Brigham Young is neither honest nor sporting. The genial and forced camaraderie of some of the present-day critics of Mormonism is that of the man who finds it easier to pick your pocket by affectionately locking arms with you than by hitting you over the head. The new humane approach is simply an obvious maneuver to rob the Church of a glorious history and to play down every remarkable circumstance of its origin. When it reaches the point of being told that while the Book of Mormon may seem very strange to us, to the *contemporaries* of Joseph Smith it "would scarcely seem fanciful, possibly not even novel," it is high time to protest. For even the most superficial acquaintance with the literature will show (Continued on page 565)

Koran because it contains in the story of Joseph and his brethren an episode of human history: ". . . it is entirely worldly history [they protest], and it is unthinkable that this physical history should ever be part of the holy Book revealed by God."<sup>56</sup> The reader can soon convince himself that the Koran really is remarkably innocent of "physical history," while the Book of Mormon purports to contain whole books of it. That alone should indicate how much the two books have in common.

But while some saw in Smith "another Mohammed preparing another Koran,"<sup>57</sup> others found in his work typical "Swedenborgian illusions,"<sup>58</sup> a writer in Hastings' *Encyclopedia* even discovering in the Book of

Mormon "references to Swedenborgianism with its three heavens." The fact that there is no such doctrine mentioned in the book does not deter this investigator, who finds in the same source traces of the *Washingtonian* movement for total abstinence.<sup>59</sup> Though religious men in every age have abstained from strong waters, yet the Mormons can only have got the Word of Wisdom (*not* mentioned in the Book of Mormon!) from the Washingtonians, because they happened to be active at the time. These two instances illustrate how the critics operate.

"The theological ideas of the Book of Mormon," according to J. H. Snowden, "are also easily traced to their sources . . . the Nephites were *Old School*



So Joachim or Anselm or Ethan Smith or Rabelais or somebody takes a stick and draws a circle in the sand, and forthwith the adroit and wily Joseph turns out a beautifully running mechanism that tells perfect time.

*Presbyterians.*<sup>8</sup> Since that is such an easy and obvious conclusion, it is strange that Mr. John Hyde in a very thorough attack on the Book of Mormon comes to the opposite conclusion, that in the book "Calvinism repels him [Smith], and he opposes it," while actually "Universalism affects his sympathies."<sup>9</sup> Yet E. D. Howe insists that Universalism is not the hero but the villain of the book,<sup>10</sup> which shows strong influence of the seventeenth century *French Mystics*.<sup>11</sup> According to the same authority, in the Book of Mormon "the Arian doctrine is denied"; yet the Rev. H. Mattison insists that the book is simply "*Modern Arianism*."<sup>12</sup> Others find that "*Methodism* abounds in the Book of Mormon" and can flatly declare: "The Mormons are Wesleyans."<sup>13</sup> But Charles Francis Adams, who visited Joseph Smith in 1844, just as flatly declares, "His theological system is very nearly

Christian *Unitarianism*."<sup>14</sup> Today, however, Mr. Davis tells us that "it opposed deism, evangelism, and the Arminianism of Methodists and Unitarians alike."<sup>15</sup> Mr. Beers and others see in the Book of Mormon a rehash of *Millerism*, ignoring the fact that "Miller . . . began his lectures in 1831," after the book was well on its way.<sup>16</sup> Dr. Biederwolk insists that the new Church was nothing but a *Baptist* community,<sup>17</sup> while the Baptists themselves insist that the Mormons were *Campbellites*, though Campbell for his part classed them with the first *Quakers*.<sup>18</sup> At the other extreme scholars not only charge Smith with "toying with *Catholicism*,"<sup>19</sup> but even insist that "the Church of the Latter-Day Saints . . . is in connection with the Church of Rome, and is even daughter to that great scarlet whore of Babylon."<sup>20</sup> With equal confidence others accuse the Book of Mormon of being an anti-

Catholic book.<sup>21</sup> "The doctrine of the book is wholeheartedly and completely *Arminian*,"<sup>22</sup> according to Dr. O'Dea, while Davis counters by describing Mormonism as the antithesis of Arminianism, especially in its rejection of "the omnipresent, inscrutable, 'Buddhistic' God of modern religions."<sup>23</sup> A German encyclopedia, the *Grosse Brockhaus*, see predominant *Gnostic* elements in both Mormonism and the Book of Mormon,<sup>24</sup> while a learned journal of fifty years ago found their doctrine "formed on *Buddhistic* principles."<sup>25</sup> The astute Gunnison thought Mormonism was strongly influenced by the teachings of the *Transcendentalists* and that Joseph Smith "and his followers have fallen in with the spiritual philosophy of the day, and added the doctrine of affinities of minds and sympathy of souls."<sup>26</sup> Others argued that the Book of Mormon ". . . must have been written by an *atheist*," as a sort of practical joke, the work of "a fearless infidel" undertaken as ". . . a ridicule upon the Holy Bible."<sup>27</sup> With the charges of atheism went those of "*Deism, Owenism, Socialism, . . .*"<sup>28</sup> Chesterton sees the Mormon Church ". . . soaking itself solely in the Hebrew Scriptures."<sup>29</sup>

Mormonism borrowed most of its ideas from the 'Campbellite,' or *Disciples of Christ Church*," according to the new Arbaugh, who proceeds to describe the basic Campbellite doctrines in a way that makes it clear that nothing could be less like Mormonism.<sup>30</sup> Certainly none was better qualified to speak for Campbellism than the elder Campbell, who in denouncing "—the infernal Book of Mormon—" stated as the basic proposition of his own faith "—the all-sufficiency and alone-sufficiency of the . . . Bible," which makes the Book of Mormon the embodied antithesis of Campbellism.<sup>31</sup> The Campbellites accused the Baptists of trying to fob off Mormonism on them and the latter returned the charge.<sup>32</sup> This is an amusing game of hot potato that the sects played among themselves, tossing the Book of Mormon at each other as a deadly missile. It is still going on, for in 1956 a Jesuit writer described the "whole body of new revelation as derived from the Reformation principle of religious freedom carried to the extreme." Mr. Davis on the contrary informs us that the Mormons were actually "opposed to individualism of any kind."<sup>33</sup> And while one school of thought sees in the new religion "a reaction against stern New England Calvinism," the same Mr. Davis assures us that the very opposite was the case: it was rather a reaction against "the rising tide of liberalism and individualism."<sup>34</sup>

This business of capitalizing on chance resemblances of detail to explain the Book of Mormon reaches the consummation of absurdity in the recent revival of the theory that the book was simply a steal from the writings of a thirteenth century monk, the Abbot

Joachim of Flora, because Joachim uses the expression ". . . the everlasting Gospel, . . ." which is found in the Bible but *not* in the Book of Mormon!<sup>35</sup> It seems that the Book of Mormon incorporates ". . . many of the almost forgotten tales of the monk Cyril and the Abbot Joachim, . . ."<sup>36</sup> though Smith could only have found out about them from Mosheim, whose work did not appear in English until 1839, who quotes none of the "forgotten tales" in his unflattering paragraph on Joachim, who never mentions Cyril.<sup>37</sup>

One expert confidently assures us that it was the great French satirist Rabelais who inspired the Book of Mormon, for in his *Gargantua* Rabelais tells of ". . . a man digging in the earth, and suddenly alighting upon a brazen tomb, in which were deposited nine gold flagons, upon which were engraved innumerable Egyptian hieroglyphics, and with them a large pair of golden spectacles, by the employ of which the said man was enabled to decipher the said mysterious characters. With this fancy of the Frenchman Smith had become acquainted; and being full of craft and cunning, at once appropriated it to his deceptive purposes, and out of it concocted the story of his golden bible and spectacles."<sup>38</sup>

Others have pointed to suspicious doctrinal parallels between the Book of Mormon and the writings of St. Anselm—though they are unwilling to read the one and unable to read the other. Even so these scholars have missed the really striking resemblance between Joseph Smith and Anselm for the latter "as a simple, innocent boy" firmly believed and "publicly asserted before others" that he had climbed the mountains near his home one day and seen God face to face.<sup>39</sup> Isn't that Joseph Smith all over?

If you want parallels we can give you dozens of them. In the approach to the Book of Mormon we quoted a long passage from Solon of Athens that might have come right out of the Book of Mormon—why not take that as proof positive that the book is simply a steal from the Greeks?<sup>40</sup> The evidence is just as good as any other.<sup>41</sup> The old cycle, prosperity, pride, sin, and destruction is found again and again in Greek and other literature, ancient and modern; there is no need for Dr. O'Dea to brand it Arminianism when it occurs in the Book of Mormon—it would be just as accurate to label it by any of a dozen other names.

The Book of Mormon critics have made an art of explaining a very big whole by a very small part. The game is to look for some mysterious person or document from which Joseph Smith might have got the few simple and obvious ideas and then cry triumphantly, "At last we have it! Now we know where the Book of Mormon came from!

"If someone will only      (*Continued on page 546*)



## WHAT TO DO IN

As a stake presidency, as high councilors, as Melchizedek Priesthood quorum leaders—are you getting all you should from your stake priesthood leadership meetings?

In well-operated stakes, these stake priesthood leadership sessions are some of the most productive and beneficial meetings of the Church. By properly using them the whole Melchizedek Priesthood program of the stake is made to flourish.

How should they be handled, and what matters should come up for consideration in them?

Be it remembered, first, that the stake presidency is responsible for the supervision and control of all priesthood activities in the stake, and that the stake Melchizedek Priesthood committee acts for the stake presidency in directing and supervising the work of all Melchizedek Priesthood quorums in the stake.

True, members of the stake Melchizedek Priesthood committee do not take over the active operation of priesthood quorums. These quorums are operated by their own officers in harmony with the policies of the Church. But, among other things, members of this committee are to:

1. Train quorum officers in the successful performance of their duties.
2. Conduct the Melchizedek Priesthood departments in the regular stake priesthood leadership meetings.
3. Make regular and frequent visits to presidency, quorum, and group meetings.
4. Keep the stake presidency informed of the activi-

ties, projects, achievements, and organizational and other needs of the quorums. Committee members should know the quorum members well enough to be able to recommend worthy and qualified brethren to serve as quorum officers or in other responsible Church positions.

5. Provide necessary help and teaching aids for class instructors.

6. Receive and audit quorum reports, and prepare and submit required summaries to the general priesthood committee.

7. Supervise the audit of quorum funds and properties when the quorum president (entire presidency in case of seventies) is changed, or annually if no change in officers is made.

Now, stake priesthood leaders meetings provide ideal occasions on which priesthood leaders are taught their duties and trained in how to perform them. Members of the stake Melchizedek Priesthood committee and other qualified brethren are to act as instructors, offer specific suggestions, promote all priesthood programs, check on past performance, and inspire a determination on the part of quorum leaders to work with zeal and energy in their callings.

As set out in the *Melchizedek Priesthood Handbook*, various departmental sessions should be held, from time to time, at these leadership meetings. Brethren selected to teach and instruct in these departments are the sound and stable brethren of the stake, those who know the priesthood program and who have initiative and leadership ability. They are expected to

# LEADERSHIP MEETING

use their own talents and insight in choosing matters for consideration in their departmental sessions.

As a check list, to indicate fields in which discussions may be had in the various departments, the following matters are suggested:

1. Study the *Melchizedek Priesthood Handbook*.
2. Study other appropriate Church handbooks which set forth policies and procedures governing priesthood and Church programs.
3. Study suggestions made on the Melchizedek Priesthood page of *The Improvement Era*.
4. Plan and suggest specific quorum projects, including civic and Church service projects, those involved in welfare rehabilitation activities, and those pertaining to social and recreational activities.
5. Teach correct procedures relative to the performance of priesthood ordinances.
6. Study and suggest appropriate ways of operating the priesthood reactivation program, including the personal missionary approach.
7. Plan refresher schools for inactive brethren.
8. Offer teaching aids and suggestions for presenting regular lessons.
9. Demonstrate the presentation of the lessons in the standard Church proselyting plan.
10. Plan and make arrangements for holding cottage meetings with inactive brethren and their families.
11. Discuss proper procedures for making the annual confidential visits.
12. Encourage genealogical research and the performance of temple ordinances by quorum members.
13. Consider ways and means of getting brethren sealed to their families in the temple.
14. Plan the part to be played by quorums in Church building programs and on ward and stake welfare projects.
15. Plan and arrange for quorum support of the stake and foreign missionary work, both in supplying missionaries and in making funds available to help needy missionaries.
16. Review policies and make plans relative to the proper use of seventies.
17. Suggest policies and procedures by which quorums may fill out the cards giving a record of the activity status of each member and how they should then use this information.
18. Give instructions relative to marking of rolls, keeping of minutes, and making of reports.
19. Co-operate with ward bishoprics to provide each inactive brother with some church assignment.
20. Give instructions relative to the collection, conservation, and use of quorum funds.
21. Teach morality, clean living, tithepaying and the keeping of all other gospel standards.
22. Present appropriate gospel themes.
23. Take up any special items that may pertain to the particular stake and quorums involved.
24. Check on conformity to all suggestions made in previous leadership meetings.

# DENMARK

## *celebrates the American Independence Day*

by Orson B. West

***A unique Fourth of  
July in Rebild National  
Park. The American  
speaker at this  
year's celebration will be  
the Honorable  
Ezra Taft Benson***

The fourth of July is here again, and all over the nation this historic and epoch-making day will be celebrated with patriotic speeches, parades, with colorful floats, and fun for the children. Such is and has been the tradition ever since the Declaration of Independence with its promising words, "We hold these truths to be self-evident that all men are created equal . . ." was adopted.

But how many Americans know that the fourth of July is celebrated on an unusually large scale in far-off Denmark in a beautiful natural park in the northern part of the country? To obtain further information on this interesting subject, we must go back about 50 years.

In 1905 the Danish-American, Ivar Kirkegaard, advocated at a meeting in Racine, Wisconsin (which had, and still has, a large Danish population) the holding of an annual national festival in Denmark by Danes and Danish-born Americans. The idea was accepted with enthusiasm, but there remained the very difficult task of putting this glorious idea into practice. It seems, however, that when a great idea is conceived and born there is always a man ready to carry out the plan. The man in this case was Dr. Max Henius, an American chemist and industrialist of Danish birth who after having won his doctorate at the University of Marburg in 1881 emigrated to the United States. He was a great personality, whose interests lay in many fields of human endeavor. His contribution to a continued cordial connection between Danish-born American citizens and Denmark has been tremendous. He enthusiastically embraced Mr. Kirkegaard's idea, and mainly as a result of his efforts the first fourth of July festival was held in 1909 in the city of Aarhus.

Later through the combined efforts and contributions of Danish-Americans a 200 acre tract on the Jutland heath was purchased and the Rebild National Park was established and presented to the then King Christian X of Denmark. Since 1912, except during the war years, the Rebild July Fourth Festival has been observed, growing in importance

and attendance year by year. In the early 1930's a large museum in the form of an American log cabin was built at the park by Danish-born Americans, of logs sent from their adopted land.

In commemoration of the large number of Danes who had migrated to Utah, a typical pioneer covered wagon was presented to the park during the July fourth celebration of 1935. The wagon, built in Utah, was taken to Denmark by the late Andrew Jenson, assistant Church historian, himself a prominent Dane. The wagon was drawn into the park by a yoke of oxen, and was accompanied by a group dressed in the fashion of the early Mormon Pioneers. Elder Jenson and his party, among whom was his daughter, Eva Olson, a member of the American Committee of the Rebild National Park Board, were received by King Christian X, and the oration of the day was delivered by United States Minister Ruth Bryan Owen Rhode.

This year Utah will again be in the limelight, inasmuch as the Honorable Ezra Taft Benson, Secretary of Agriculture, and Mrs. Benson, will be the guests of the Rebild National Park Board and the Danish Government. Secretary Benson, a member of the Council of the Twelve, will be the American speaker at this year's festival. This is Elder Benson's third visit to Denmark, since he was appointed President of the European Mission in 1946. His first visit to Denmark after the close of World War II will never be forgotten by the members of the Church there. His kindness and sympathetic understanding won him the love and admiration of all the people. In 1955 he and Mrs. Benson also visited Denmark, and it happened to be at the same time the Tabernacle Choir was on its European concert tour, and they both attended the concert which the choir gave in Copenhagen on September 3.

Mrs. Benson herself has close ties with Denmark, inasmuch as her father, Carl C. Amussen, was born there. A convert to the Church, he emigrated to America, crossing the plains before the advent of the railroad.

Many prominent Americans have honored this Danish-American festival with their presence, and as speakers. Among those who have represented the United States are such prominent people as Paul Hoffman, administrator of the European Economic Recovery Program, the "Marshall Plan;" Henry Cabot Lodge, Jr., U.S. Ambassador to the United Nations; and Chief Justice of the United States Supreme Court, Earl Warren.

The Rebild National Park is unique. Robert Lund, former president of the board, said:

"The landscaped Rebild National Park is peculiarly beautiful, distinguished by its pre-historic trail winding through heather-clad ravine, and situated in that central part of Jutland called Himmerland, a relic of past ages when the greater part of Jutland was dominated by its boldly undulating hills covered with heather and various other types of lowly herbs, such as juniper and red and blue whortleberries.

"These hills of dark and brown hues, have a sombre and serene appearance, declining to yield even to the brightness of the sunshine during the greater part of the year. In August and September the picture changes entirely when the heather blossoms forth in shades of pinkish lilac . . .

"This landscape is the scene of an international reunion, probably more widely known than any other. The sons and daughters of Denmark who emigrated to America felt the urge to create in the country of their childhood days a tangible symbol of their memories of home, and they achieved this idea at Rebild. . . .

"The majority of emigrants went abroad for wider opportunities, to satisfy their hopes and expectations of the future, but the frugal soil of Rebild remained their symbol of the past, the center of their memories of the old home. Once a year, these far-traveled men and women yield to the urge of refreshing their memories of Denmark, and Rebild is the only spot outside the United States where the fourth of July festival has been celebrated for more than forty years. The reunions (Continued on page 565)

# THE PRESIDING BISHOPRIC'S PAGE

## *Ward Teaching Supplement*

No subject of theological query—with the possible exception of the nature of the Godhead—has resulted in more speculation, discussion, and controversy in the Christian world than the question of the relative saving merits of grace, faith, and works. Theologians of various persuasions have presented various interpretations, some closer to the truth than others. They have been limited by the fact that the Bible itself is not always as clear on the matter as one might wish. We, as Latter-day Saints, know that all are essential and that all work together. We can well be grateful for our clear and beautiful doctrine of faith and works. The insight and depth provided by our supplemental scriptures—the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price—have played a large role in its formulation.

Faith is difficult to define. Many have offered definitions; Alma (Alma 32:21) and the author of Hebrews (Heb. 11:1) are authoritative and often quoted. Faith is more than belief, more than hope, more than confidence, more than "positive thinking." It is all of these and much more. It is akin to knowledge, but not identical. Although difficult to define, it is not especially difficult to detect in the life and character of one who really possesses it. Faith—the dynamic, active,

motivating force in the life of a true Christian—is elusive, hard to obtain, harder to hold, but absolutely essential to salvation.

Faith has been called the first principle of the gospel. It is the first principle both because of its profound significance and its relationship to other principles. It is the power which motivates an individual to repent, to seek, to embrace the gospel and submit to its saving ordinances. Unless faith goes first, these other steps may not follow.

Belief is less than faith. It is mere intellectual assent and is not a power unto salvation. Some people who think they have faith have mere belief. We should examine ourselves to see which of the two we have. The answer is, for the main part, to be determined by what we do about it.

If we are to be saved, we must accompany our faith with works. The word "works," as used in this broad sense, means more than just good deeds. It encompasses the necessary ordinances of the gospel—baptism, confirmation, and the rest, the living of a Christian life, the formation of Godlike attributes. All of these are necessary to achieve the highest degree of salvation. The old argument that faith without works is sufficient fails by definition: true, living, vital, active faith will of necessity be accompanied by works. If the works are absent, the faith is dead.

## *Many Helped by Church-Sponsored Society for the Aid of the Sightless*

From the date of its founding, the Church of Jesus Christ of Latter-day Saints has been very active in

rendering aid and comfort to the handicapped. The efforts of the Relief Society, Church welfare, and Primary Children's Hospital in behalf of such persons are rightfully applauded throughout the Church. There are other Church-sponsored organizations en-

gaged in this work, however, whose activities remain relatively unfamiliar to the majority of the members of the Church.

One such group is the Society for the Aid of the Sightless, a Church-sponsored and financed organization whose chief purpose it is to disseminate Church literature to all interested blind individuals, both members and nonmembers of the Church. Hundreds of individuals from all parts of the world are at present taking advantage of this service.

The literature furnished is of two types: Braille and "Talking Book," i.e., record. The "Talking Book" service, a relatively recent innovation, has proved of great value because many blind persons have never had the opportunity to learn Braille and thus cannot read the Braille literature. Much of this literature is furnished without charge.

The Society for the Aid of the Sightless was organized in 1904 with a board of trustees of seven as the governing body. The first Board of Trustees was composed of Dr. James E. Talmage, president; George Albert Smith, vice president; Sara Whalen, secretary; George M. Cannon, treasurer; Edward H. Anderson, Nephi L. Morris, and Thomas Hull. The announced purpose of the society was ". . . to publish literature for the blind, to aid in their education, to endeavor to improve their condition, to become interested in all that pertains to the welfare of them, and to cooperate with others as opportunity offers in working for these ends through education and legislation."

A great many of the legislative goals fostered by these early leaders have been achieved in the time since 1904. The State of Utah has become increasingly cognizant of the blind and increasingly active in their behalf. Many of the functions formerly performed by the society, such as the education of the blind, have been taken over to a large extent by the state in the Utah Association for the Blind and Readings rooms for the blind.

Upon the death of Dr. Talmage, George Albert Smith became president of the society. Upon his death in 1951, Joseph L. Wirthlin, Presiding Bishop of the Church, was elevated to the presidency of the society. He has remained in this position since that time.

Bishop Wirthlin has spent a great deal of time and energy furthering the ends of the organization as has Marilyn Probst, his personal secretary, who doubles as secretary of the society. Marion Greenwood, Ralph Cracraft, and Evelyn P. Shelton are also currently serving on the board of trustees. Two other individuals who play a large role in the Society are Elder Jesse Anderson of Ogden and Sister Irene Jones of Salt Lake City.

Brother Anderson, who is blind himself, is the editor of *The New Messenger*, the Church magazine for the blind. *The New Messenger* contains excerpts from *The Improvement Era*, *The Instructor*, *The Church News*, and other Church periodicals as well as auxiliary lessons and other selected materials. It is published monthly and furnished without cost to all interested blind individuals. Brother Anderson also assists in the preparation of other materials.

Sister Jones gives instruction to blind children of pre-school age.

The works the society has made available in Braille include the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, *The Articles of Faith* by Dr. James E. Talmage, *LDS Hymn Book*, *An Introduction to the Gospel* by Dr. Lowell Bennion, and *Gospel Ideals* by President David O. McKay, (abridged).

The Talking Book Records include *The New Messenger Talking Book Magazine* (does not contain the same material as the Braille *New Messenger*), which is available on a quarterly basis without cost to the blind; The Book of Mormon; and other works. Talking Book machines are lent through Talking Book Machine Lending Agencies, located in various areas throughout the West. These Braille and record materials are also furnished to libraries throughout the world.

Thousands of our brethren and sisters, as well as countless nonmember friends throughout the world, have had their lives enriched through the selfless service of this organization over the past half-century.

Bishop Joseph L. Wirthlin (seated) confers with Elder Jesse Anderson and Sister Irene Jones.





# PRESIDENT HENRY DINWOODEY MOYLE

*Some Personal Impressions* by Richard L. Evans

of the Council of the Twelve, and  
Editor of *The Improvement Era*

In the close and constant association of Church assignment, trust and affection bring into focus great qualities of character that form themselves into personal portraits and impressions.

Such a portrait and impression of President Henry D. Moyle shows many strong and contrasting sides. Of the many things he is, and of the many ways by which he has come to be what he is, some few are suggested by the citation which was read by Dr. Carl J. Christensen at the University of Utah

Commencement exercises on June 8, 1959, when an honorary degree of Doctor of Laws was conferred on Brother Moyle four days before he became a member of the First Presidency:

"Mr. President:

"I have the distinctive honor to present Mr. Henry Dinwoodey Moyle, Bachelor of Science in Mining Engineering and Bachelor of Arts in General Studies, both from the University of Utah; Doctor of Juris-



*First Presidency from left to right:  
First Counselor, President J. Reuben Clark, Jr.;  
Second Counselor, President Henry D. Moyle;  
President David O. McKay.*

prudence from the University of Chicago; student of geology at the world famous mining school at Freiburg, Germany; and student of the law at Harvard University.

"Mr. Moyle has been and now is engaged in an unusually diversified career of distinguished service to the Utah community, and his influence is now felt on a world-wide scale.

"As a lawyer he has served in general practice and as a United States attorney in this area. As an in-

dustrialist he has been prominent in the development of the oil industry, the trucking industry, and the livestock industry. As an educator he served as a law professor for twenty-five years at this university and now is a member of the Governing Board of the Brigham Young University. As a soldier he was captain in the army during World War I, taught in the R.O.T.C. program at the Utah State University, and was commander of American Legion Post #2 at Salt Lake City. As public servant he is now a

member of the Water and Power board of the State of Utah, and was a director of the Petroleum Industries Council, being in charge of district #4, during World War II. He was a prominent candidate for governor of this State in 1940.

"As a social worker he was one of the prime movers in the establishment of the welfare plan of the L.D.S. Church and now is the general chairman of this activity.

"As a churchman he is now a General Authority of the Church of his choice and as such has a worldwide responsibility and activity.

"Because of the high quality of his service to his fellow men in a broad field of human activity, I recommend on behalf of the Board of Regents of this university, that Henry Dinwoodey Moyle be awarded the degree Doctor of Laws, *Honoris Causa*."

All these things he is, and many more.

He faces problems with forthrightness, advocating with strong opinion, even to contending at times against all opposition for what he believes to be a right and sound position, yet not being unwilling to change an opinion or a position when facts so suggest. The exactness of his training first in science and then as a lawyer has given him a great respect for facts, for logic, for the law, for justice—all tempered by mercy and human kindness.

He is available to the sick and the sorrowing, to those who bring personal troubles and problems, as he is with high-placed men who come to him to counsel.

Another impression of President Moyle is his fond remembrance of his missionary days, and the ease and accuracy with which he uses German. Half a century after his first learning of the language, he converses freely and preaches publicly in German.

The gracious and discriminating qualities of President Moyle and his lovely wife and companion, Alberta Wright Moyle, are combined in their six children, in a close-knit and loyal family, which, though widely scattered as to the geography of their lives, find many occasions to come together, and constant occasion to keep close. A loyalty and respect for the principles to which their father's life is dedicated is evidenced in all of them.

He possesses the social graces, personal consideration; broad vision with respect for details; great compassion with respect for law; great courage with a humble heart.

From personal experience, we would wish for a moment to recall an incident that may point up contrasting qualities of character:

During World War II, when many vital materials were in short supply, the Improvement Era was urgently in need of an added allotment of paper, to keep in closer touch with the tens of thousands of young men in the service, and with the members of the Church, many of whom were on the move in the war effort. General conferences as such were canceled, and so were many other meetings, and there was urgent need for wider and better communication by means of the printed word. Brother Moyle, who was not then one of the General Authorities of the Church, but a highly successful practising attorney, was asked to go to Washington, D. C., with us, to plead our case before the Appeals Board of the War Production Board.

In wartime Washington, hotel space was difficult to obtain, often unavailable, and we stayed in the apartment of one of President Moyle's brothers who was absent from Washington at the time. Before we went to our appointment with the Appeals Board to face our very formidable task, President Moyle said in substance: "We are not here on our own errand. This is the Lord's business. If he wants us to succeed, we are entitled to his help, and we need his help. Let's place the problem in his hands."

Then, unforgettably, I recall that we poured our hearts out in petitioning for the help on an errand not of our own, but one which we felt would affect the spiritual strength and morale of many of our Father's sons and daughters who were in the Armed Forces, away from friends and family.

Then we went before the appointed body, supplying the facts, and Brother Moyle pressed the case with a forthrightness and fearlessness such as we have seldom seen, not asking any favors, but relying on fact and law. The mission was successful as we soon thereafter learned—and we have never forgotten our impression of the man who presented facts with fearless courage, with complete assurance that he was about his Father's business—after he had poured out his heart in a simple pleading prayer "ere he left his room that morning."

With these brief comments on some contrasting qualities of character there come to mind two short and significant sentences from a quoted source: "There is nothing so strong as gentleness. There is nothing so gentle as real strength."

In presenting these few personal impressions of President Henry D. Moyle of the First Presidency, the Era wishes him well as he will serve the cause and the kingdom, with President McKay and President Clark, with rock-firm faith and conviction he has, with courage, with kindness, with unusual competency.

# *President Henry Dinwoodey Moyle*

by Albert L. Zobell, Jr.

Research Editor

Following a special meeting of the First Presidency and the Council of the Twelve in the Church Offices, Friday morning, June 12, President David O. McKay announced the appointment of President J. Reuben Clark, Jr. as his First Counselor and Elder Henry D. Moyle as his Second Counselor in the First Presidency.

President Clark who has served as Second Counselor to President McKay since April 9, 1951, now succeeds to the position held by President Stephen L. Richards who passed away unexpectedly on May 19, 1959. President Moyle, a member of the Council of the Twelve since April 1947, succeeds President Clark as Second Counselor.

President Clark, now eighty-seven years of age, first entered the Council of the First Presidency in April 1933. For eighteen months he served as Second Counselor to President Heber J. Grant and was sustained as First Counselor to President Grant in October 1934. From that date until May 1945, Presidents Clark and McKay served as counselors to President Grant; from May 1945 to April 1951 they served together as counselors to President George Albert Smith. President Clark has now served as a counselor in the First Presidency longer than any elder in this dispensation—more than twenty-six years, serving with President Grant, President Smith, and President McKay.

President Clark was born September 1, 1871 at Grantsville, Utah, and is a lawyer by profession. He is the eldest living member of the General Authorities. He is a keen student of Church law and of the life of Jesus the Christ.

Much should deservedly be written about President Moyle and his background.

Elder Henry Dinwoodey Moyle (his second given name is his mother's maiden name) has a great heritage in the Church—and he has carried it forward. His grandfather, James Moyle, faithful resident of the old Fifteenth Ward on the west side of Salt Lake City, was one of the stone masons who built that

great monument to the Pioneers (and the monument to the integrity of the Latter-day Saints to the last generation)—the Salt Lake Temple, and a supervisor of stone work on that landmark.

His father, James H. Moyle, was also a stonemason on Temple Square. He filled a mission in the Southern States, and then went to Ann Arbor, Michigan, to pursue the study of law. With his LL.B. degree issued by the University of Michigan, he delayed his plans of returning home to Salt Lake City and the practice of law long enough in that summer of 1885 to stop at Richmond, Ray County, Missouri, for the express purpose of interviewing David Whitmer, one

*Alberta Wright Moyle,  
gracious wife of  
Henry D. Moyle*





Alice Dinwoodey Moyle,  
mother of  
Henry D. Moyle.

James H. Moyle,  
father of  
Henry D. Moyle.

of the Three Witnesses to the authenticity of the Book of Mormon. At that time, David Whitmer, an elderly man, had not affiliated with the Saints for many years. He bore his testimony concerning the book to Brother James H. Moyle, as he had done to countless others; Brother Moyle recorded the testimony, and the words of David Whitmer, as recorded by James H. Moyle, are often used by students of Church history today.

James H. Moyle (the father of President Moyle) was a national figure filling positions of important trust in the administrations of President Woodrow Wilson (where he served as Assistant Secretary of the Treasury) and President Franklin D. Roosevelt (as Collector of Customs). Elder Gordon B. Hinckley in the biography *James H. Moyle* recalls that Sunday evenings there in the East would find him in the branch meetings of the Saints, where he would often humbly act as a deacon in the sacramental service. The late James H. Moyle is also well remembered as a former president of the Eastern States Mission. President Moyle's mother was Alice E. Dinwoodey, a member of a prominent Utah merchant family.

But this is the story of President Henry D. Moyle, recently appointed as Second Counselor in the First Presidency. He is a native of Salt Lake City, his birthdate being April 22, 1889. He attended Salt Lake City schools, the old LDS University, and received a degree in mining engineering in 1909 from the University of Utah.

That same year he was called to fill a mission in Germany. After obtaining his release three years

later, he entered the University of Freiburg, Germany, to study geology for a year.

On his return home he re-entered the University of Utah where, after additional studies, he received a degree in science and studied law. He then entered the University of Chicago, and in 1915 he received a degree in law from that institution. Later he studied at Harvard University.

Following this, he opened law offices in Salt Lake City, only to interrupt a promising career to serve in the U.S. Army during World War I. He was captain in the Twenty-first Infantry and was an instructor for a year at the officers' candidate school at the Presidio in San Francisco. For another six months he was in charge of the Reserve Officer Training Corps at what is now Utah State University, Logan.

Following the war, President Moyle resumed his law practice in Salt Lake City where he had a distinguished career until he was sustained as a member of the Council of the Twelve on an Easter Sunday afternoon in April 1947. His legal career included two years as an Assistant U.S. Attorney for Utah, later came the appointment as U.S. Attorney.

For a quarter of a century he was a member of the faculty of the law school of the University of Utah. He has been a longtime member of the American Bar Association and the Utah State Bar.

He has been prominent in development of the petroleum refining industry in Utah and the Mountain West. He is active in livestock, mining, trucking, and banking enterprises.

During World War II he served the country as a

government director of the oil industry. In 1943 he was appointed a director of the Petroleum Industry Council, and as chairman of refining for District Four, comprising the Mountain West area. He later became director of the more permanent successor organization, the National Petroleum Council.

For ten years, beginning in 1927, he served as president of the Cottonwood Stake in Salt Lake County. Under his direction this stake was one of the first to attempt practices which grew into the Church welfare program. When the general committee was organized in 1936, he was called as a member, becoming the chairman in 1937. This position he now relinquishes as he becomes the Second Counselor in the First Presidency.

In the welfare program he has seen that work grow from almost temporary, seasonal projects to a place where the welfare plan is world-wide in scope, caring for the needs of the Saints. Under his direction the welfare program accomplished an enviable record in filling the needs of the Saints in war-ravaged Europe more than a decade ago. More recently the welfare program has been found ever ready in providing for victims of natural disasters, and standing to assist families in the wards and stakes, branches and missions of the Church. Whatever tomorrow may bring, the welfare program stands ready, but today it is a wonderful neighbor-to-neighbor functioning program under the direction of the priesthood of the Church.

For eleven years (1936-1947) Elder Moyle traveled throughout the Church assisting in setting up and

making strong the welfare program. Then he was called as a member of the Council of the Twelve.

For the past twelve years he has been traveling world wide throughout the Church, counseling the members, aiding in the missionary program by meeting with government officials where necessary, and explaining the purpose of the Church.

He has received deserved success in many fields of endeavor in his life. Underlying them all has been his first consideration always—the furthering of the Church here in the earth. His Church assignments have been, and are being filled daily by a reservoir of boundless energy and an entire loss of self in devotion to the cause.

The announcement of the reorganization of the First Presidency came Friday morning, June 12, during the sixtieth annual June MIA conference. (President McKay had advised President Moyle of the decision Thursday afternoon.) Within hours, the MIA had sustained the new First Presidency.

President Moyle married Alberta Wright, the daughter of Elder Charles C. and Clara Scoville Wright, October 17, 1919. President and Mrs. Moyle have four daughters and two sons. They are Mrs. Alice M. Yeates of Idaho Falls, Idaho; Mrs. Marie M. Wangeman of Beverly Hills, California, Mrs. Virginia M. Marsh of Dallas, Texas; Janet Moyle Nielson of Bartlesville, Oklahoma; Henry D. Moyle, Jr., and Richard W. Moyle, residents of Salt Lake City. Elder Richard W. Moyle is currently away from his home, filling a mission in Uruguay. Another son, James H., has been lost in death.

*Brothers and sisters of Henry D. Moyle, seated, left to right: Gilbert D. Moyle, Evelyn M. Nelson, Sara M. Creer. Standing, left to right: James D. Moyle, Walter G. Moyle, Henry D. Moyle.*



median sensualism, and the fanaticism of the *early church*; and its good and evil . . . with the convenient idea of transmigration of souls, from the *Persian*.<sup>21</sup> It is all as easy as that—the student “will not fail to remark” these parallels. Why a feeling of dependence on God must come from the Brahmins instead of Schleiermacher, or what resemblance there is between Gnostic aeons and Mormon dispensations, or why anthropomorphism is identical with sensualism, or when and where any Mormon has ever preached trans-

#### BOY AND GIRL

by Ruby Zagoren

Until a boy is just past two  
He likes to cuddle close to you.

A girl, no matter what her years,  
Will try to kiss away your tears;

When she has scarcely learned to  
walk  
There is some mother in her talk.

migration of souls, our authority does not explain. An eminent encyclopedia of religion can tell us that in the Book of Mormon “Calvinism, Universalism, Methodism, chiliasm, Catholicism, deism, and free masonry are discussed, . . . not by name,” of course, but “in a manner that strikingly corresponds to Smith’s relations to these systems,” thereby proving the Book of Mormon a fraud. But just where will one find out exactly what Smith’s “relations to these systems” were, in order to make the “striking” comparison?

## Principles and . . . personal peace

Richard L. Evans

### The Grab Bag

(Continued) show me how to draw a circle,” cries the youthful Joseph Smith, “I will make you a fine Swiss watch!” So Joachim or Anselm or Ethan Smith or Rabelais or somebody takes a stick and draws a circle in the sand, and forthwith the adroit and wily Joseph turns out a beautifully running mechanism that tells perfect time!

This is not an exaggeration. The Book of Mormon in structure and design is every bit as complicated, involved, and ingenious as the works of a Swiss watch, and withal just as smoothly running. With no model to follow and no instruction of any kind (Where was the model? Who could instruct?) the writer of that book brought together thousands of ideas and events and knit them together in a most marvelous unity. Yet the critics like to think they have explained the Book of Mormon completely if they can just discover where Joseph Smith *might* have got *one* of his ideas or expressions!

It does not relieve the absurdity of the situation very much to point to more than one possible source for the Book of Mormon. “The ecclesiastical student will not fail to remark that Mormonism is an eclectic religious philosophy, drawn from Brahmin mysticism—the dependence of God, the Platonic and Gnostic notion of Eons . . . Moham-



Some recent weeks ago we talked of being in the world, but not of it, and of the impossibility of pleasing all people. And now currently we recall this quotation accredited to a significant source: “I cannot give you the formula for success, but I can give you the formula for failure—try to please everybody.”<sup>1</sup> The fact is that people of principle cannot please all people—not in fact can people without principle. And there is the further fact that people cannot abandon principles and live their lives in peace. “Nothing can bring you peace but the triumph of principles,”<sup>2</sup> said Emerson. We all have to decide on what principles we will make our decisions, on what principles we will live our lives. Every person has to decide sooner or later, and the sooner he decides the simpler will be his decisions. And to those who are yet young this reminder comes out of the experience of the past: “The principles now implanted in thy bosom will grow, and one day reach maturity; and in that maturity thou wilt find thy heaven or thy hell.”<sup>3</sup> Horace Mann said it in these sentences: “In vain do they talk of happiness who never subdued an impulse in obedience to a principle. He who never sacrificed a present to a future good, or a personal to a general one, can speak of happiness only as the blind do of colors.”<sup>4</sup> “Expedients are for the hour; principles for the ages.”<sup>5</sup> And the whole question of right or wrong is involved in a choice between the two. There must be standards that can be counted on—or there isn’t anything that anyone can count on. And the sooner in life we learn to live by principles, the sooner we shall have that peace of which Emerson spoke—the peace that comes with the triumph of principles, with the living of law, with the keeping of commandments, with the setting aside of a selfish and indulgent self.

<sup>1</sup>Motto attributed to the late Herbet Bayard Swope.

<sup>2</sup>Emerson, *Self Reliance*.

<sup>3</sup>Horace Mann.

<sup>4</sup>Henry Ward Beecher.

<sup>5</sup>“The Spoken Word,” from Temple Square presented over KSL and the Columbia Broadcasting System, April 26, 1959. Copyright 1959.

Why, in the Book of Mormon, naturally, since there is no other source!

Mr. Van Pelt informs us that in the Book of Mormon "there are passages also which betray a dependence upon other books, such as the Westminster Confession of Faith and the Methodist Discipline."<sup>43</sup> Since the passages in question are quite short, one wonders why our authority does not produce them; the reason for the omission is quite plain: the passages actually "betray a resemblance" no greater than any two texts chosen at random on the same subject would betray.<sup>44</sup> Yet another religious encyclopedia, taking up where the Schaff-Herzog leaves off, informs an unsuspecting world that ". . . the speech of Nephi [which speech?] contains quotations from the Westminster Confession of Faith."<sup>45</sup> With such a fine start a contemporary treatise takes up the cry: "Nephi who purports to be a pre-Christian prophet, uses *verbatim quotations* from the 17th Century Westminster Confession of Faith."<sup>46</sup>

Finally Father Rumble assures us that "Mormon managed . . . to engrave on his golden plates *quotations word for word* from the Westminster Confessions."<sup>47</sup> What started out as passages that "betray a dependence" of one text on another—a purely subjective judgment—finally emerge after passing from hand to hand with no checking of original sources, as nothing less than word for word quotations. This is a highly characteristic procedure in Book of Mormon criticism, converting cautious speculation to damning certitude by the simple process of whispering from ear to ear.

To prove that Campbellite teaching "prevades the Mormon Bible," one critic has only to point out that in both "baptism was important . . . and expectation of the coming and millennial reign of Christ, are unequivocally reproduced."<sup>48</sup> Of course these things have been basic in Jewish and Christian eschatology from the beginning—but Joseph Smith could only have got them from the Campbellites, because this particular writer wants it that way. One seminarist has sought to demonstrate that "In its theological position and coloring the Book of Mormon is a volume of Disciple theology." Only to support his thesis he must argue that the book underwent "two several redactions" [sic]

## LEFT-OVER PROBLEM

by Ida M. Pardue

Some housewives are very shrewd  
At using up those bits of food.  
In feeding six—I find it rough  
Just to cook and serve enough.

which cleverly conceal the fact,<sup>49</sup> Mormons have no right to resent such tricks, however, since the Bible is treated with the same perfect liberty by the same critics: "Every scholar goes his own way and according to his private predilection chooses what is genuine and what is secondary in the book."<sup>50</sup> "Private predilection" is the key to the grab-bag method.

## FOOTNOTES

<sup>1</sup>See F. M. Brodie, *No Man Knows My History*, pp. 68-70.

<sup>2</sup>The method is discussed by S. Zeitlin, in *Jewish Quarterly Review*, XLII (1952), who notes, p. 150: "One can always find for one's purpose ideas parallel with those in ancient writings," or modern.

<sup>3</sup>The parallel between Joseph Smith and Mohammed was frequently noted even by contemporaries of the Mormon prophet," writes Ed. Meyer, *Ursprung u. Geschichte der Mormonen* (Halle, 1912), p. 67. A recent reflection on this is worth quoting: it is G. B. Arbaugh's remark, in *Cods, Sea and Saints* (Augustana Press, 1957), p. 10, that Mormonism "in fundamental respects is more alien to Christianity than is Islam," i.e., modern Christianity is closer to Islam than Mormonism is. How true!

<sup>4</sup>I. Goldzieher, *Vorlesungen über den Islam* (Heidelberg, 1925), p. 194.

<sup>5</sup>T. W. Young, *Mormonism: Its Origin, Doctrines and Dangers* (Ann Arbor: Geo. Wahr, 1900), pp. 7-8.

<sup>6</sup>C. W. Ferguson, *The Confusion of Tongues, A Review of Modern Isms* (New York: Doran & Co., 1928), p. 369.

<sup>7</sup>Hastings *Encyclopedia of Religion & Ethics*, Vol. XI, p. 85.

<sup>8</sup>J. H. Snowden, *The Truth about Mormonism* (New York: Doran, 1926), p. 113.

<sup>9</sup>John Hyde, Jr., *Mormonism, Its Leaders and Design* (New York: W. P. Petridge, 1857), p. 281.

<sup>10</sup>E. D. Howe, *History of Mormonism* (Painesville: 1840), p. 70.

<sup>11</sup>Howe, in the *Painesville Telegraph*, February 15, 1831 (Cit. F. Kirkham, op. cit., II, 58.)

<sup>12</sup>Howe, *History*, p. 40; H. Mattison, *A Scriptural Defence of the Doctrine of the Trinity, or a Check to Modern Arianism, etc.* (New York: Huntington & Savage, 1851.)

<sup>13</sup>J. Hyde, *op. cit.*, p. 281. Editor of

*Galaxy Magazine* (New York), II (1866), p. 356: *The Encyclopedia Illustrada* in its article on Mormons, p. 1126 describes the Book of Mormon as a mixture of the Spaulding manuscripts "and Joseph Smith's fanatical Wesleyan ideas."

<sup>14</sup>Henry Adams, Jr., "Charles Francis Adams Visits the Mormons in 1844," in *Proceedings of the Mass. Historical Soc.*, LXVIII (Oct., 1944-May 1947) (Boston, 1952), p. 286.

<sup>15</sup>D. B. Davis, "The New England Origins of Mormonism," *New England Quarterly* XXVI (1953), p. 158.

<sup>16</sup>R. W. Beers, *The Mormon Puzzle and How to Solve It* (New York: Funk & Wagnalls, 1887), p. 34: "Millerism in particular was attracting great attention at that time, and so they incorporated into the 'Book of Mormon' its leading tenets." The record as to the date of Miller's teaching, which began "when the Mormon Church was only a year old," from J. D. Kingsbury, *Mormonism* (New York: Congregational Missionary Soc., No date), p. 6.

<sup>17</sup>W. E. Biederwolf, *Mormonism Under the Searchlight* (Grand Rapids: W. E. Eerdmans, 1956), p. 3: "The first 2,000 converts came, nearly every one of them, out of the Baptist churches of Western Pennsylvania and Eastern Ohio." This is strictly untrue. See the *Galaxy Magazine* article, *loc. cit.*; calls the Mormons "Westleyan Baptists."

<sup>18</sup>A. Campbell, quoted in *Painesville Telegraph*, February 15, 1831; (Kirkham, II, 93).

<sup>19</sup>J. Remy, *Journey to Great Salt Lake City* (London, 1861), I, 231-2.

<sup>20</sup>J. Theobald, *Mormonism Harpooned* (London: W. Horsell, 1855), p. 24.

<sup>21</sup>Thus F. M. Brodie, *op. cit.*, pp. 59-60.

<sup>22</sup>T. F. O'Dea, *The Mormons* (Ithaca, 1956), p. 28.

<sup>23</sup>Davis, *op. cit.*, p. 155.

<sup>24</sup>Der Grosse Brockhaus, s. v. "Mormonen."

<sup>25</sup>Ed. in Knowledge, *A Weekly Magazine* (New York), Vol. I, No. 9, Aug. 2, 1890, p. 186.

<sup>26</sup>J. W. Gunnison, *The Mormons or Latter-Day Saints* (Philadelphia: J. B. Lippincott, 1856), p. 61.

<sup>27</sup>E. D. Howe, *op. cit.*, pp. 54, 19. Actualy a quote from David Marks. Cf. J. B. Turner, *Mormonism in All Ages*, p. 6: "Atheism and Romanism, its natural allies."

<sup>28</sup>J. Theobald, *The Overthrow of Infidel Mormonism* (London: W. Horsell, 1850), p. 18. The charge was a common one.

<sup>29</sup>G. K. Chesterton, *Uses of Adversity* (New York: Dodd, Mead, 1921), p. 189.

<sup>30</sup>Arbaugh, *op. cit.*, pp. 9-10.

<sup>31</sup>See F. Kirkham, *New Witness*, II, 89, 92, quoting the *Painesville Telegraph*, February 15, 1831. A Campbellite preacher refused to occupy a pulpit in which a Mormon had been invited to speak, protesting that "the man proclaimed another gospel written in another book." *Ibid.* II, 113. Campbellites do not believe there ever was a great apostasy, that the Holy Ghost was ever had among any but the original apostles, that re-baptism is necessary, that a definite organization is required for the church, etc., to name only a few of the fundamental differences listed by Campbell, *loc. cit.*

<sup>32</sup>D. J. Burnett, a Campbellite leader's discussion of this (April 7, 1831) is given in Kirkham, *op. cit.*, II, 113.

<sup>33</sup>J. A. Hardon, S. F., *The Protestant*

*Churches of America* (Westminster, Md.; Newman Press, 1956), p. 179. Davis, *op. cit.*, p. 163.

<sup>32</sup>Davis, *op. cit.*, pp. 148, 154.

<sup>33</sup>D. H. C. Bartlett, *The Mormons or Latter-Day Saints, Whence Came They?* (Liverpool: J. A. Thompson & Co., 1911), p. 9.

<sup>34</sup>A. M. Redwood, "Mormonism," in W. C. Irvine (Ed.), *Heresies Exposed* (New York: Loizeau Brothers, 28th Printing, 1955), pp. 128, 130.

<sup>35</sup>Redwood suggests, *loc. cit.*, that Riddon's copy (hypothetically) of Mosheim was used. J. von Mosheim in the 1839 ed. of his *Ecclesiastical History*, II, 312-314, describes the teaching of Joachim as "Franciscan mysticism," maintaining that after "two imperfect ages (or dispensations) . . . the true and eternal Gospel" was finally taught by St. Francis, who was the angel mentioned in Rev. 14:6; and "that the Gospel of Christ would be abrogated in the year 1260," etc. And this is supposed to be the source of the Book of Mormon!

<sup>36</sup>W. S. Parrott, *The Veil Uplifted; or the Religious Conspirators of the Latter-Day Exposed* (Bristol: J. B. Taylor & Sons, 1865), p. 13.

<sup>37</sup>Edmmer, *Vita Anselmi* in Migne, *Patrologiae Latinae*, Vol. 158: columns 50-51. The scholars in question refer to the doctrine of Atonement in Anselm's *Cur Deus homo?* oblivious of its remarkably feudalistic and chivalric quality.

<sup>38</sup>H. Nibley, *An Approach to the Book of Mormon* (Salt Lake City: Deseret News Press, 1957), pp. 42.

<sup>39</sup>J. W. Gunnison, *op. cit.*, p. 61.

<sup>40</sup>Hastings, *op. cit.*, XI, p. 85.

<sup>41</sup>Schaff-Herzog Encyclopedia, VIII, p. 13.

"The passage in the *Confession of Faith*, Ch. 32-33 reads: "After death the souls of the wicked are cast into hell, where they remain in torments, reserved to the judgment of the great day. In which day all persons shall appear before the tribunal of Christ, to give an account of their thoughts, words and deeds, and to receive according to that which they have done in the body, whether good or evil. The end of God's appointing this day is for the manifestation of His justice. For then shall the righteous go into everlasting life, but the wicked shall be cast into eternal torments." (Quoted in Riley,

## TO MY MOTHER

by R. H. Grenville

Like treasures in a teakwood chest,  
Rich souvenirs of life remain  
In memory—all I could wrest  
From love and longing, joy and pain.  
There beauty is, and youth, and spring;  
Old dreams, like tatters of fine lace,  
And one incomparable thing,  
One flawless cameo—your face.

## May Through December

(Continued) mittee, who with Mrs. Merlin Madson originated the idea, with sons, granddaughters, and even great-great-grandsons in original musical guitar numbers, the aged couple sat complacently at home, in front of the coal and wood fire where the old stove merrily sent out its warm glow, listening to a recording from Governor George D. Clyde and Mayor Adiel Stewart of Salt Lake City. Fortunately, because of modern invention, the lovely voices of the "Singing Mothers" will continue to cheer them, and a TV motion picture can be shown on family occasions.

It was on December 11, 1878 that "Uncle Peter," then a tall handsome youth, went to St. George in advance, to welcome his blushing bride, who had been his childhood sweetheart since they were thirteen. The honeymoon took place in the "old surrey" when they "cousined" (which interpreted means staying with one's relatives along the way).

Finances were limited for the two "lovebirds" and always have been, but love made up for what was lacking in worldly goods.

The story of their struggle when he served in every capacity in Indianola, where he was bishop, dentist, undertaker, banker, carpenter, farmer, would take a book to tell.

In the audience December 11, 1958 was a gray-haired man, who reported that "Peter" said he practised painless dentistry; "it was more painless for him than for us, which I can testify to, but what could we have done without him, he even had dentist tools, but no certificate."

Mr. Petersen also served the Indians, for he was their friend, and practised President Young's admonition: "It is better to feed them than fight them."

It is small wonder that the little home, which has been added upon nearly every ten years since 1870 is so dear to them, and to all their living 253 blood descendants.

As one crosses the hearthstone,

*Founder of Mormonism*, p. 132.) It would be hard to find a more thoroughly standardized statement of Biblical teachings regarding the last judgment. The official Catholic teaching is the same (Bern. Bartmann, *Manuale de Teologia Dogmatica* (Alba: Edizioni Paoline, 1949), III, 430-433). Indeed this is one of the few Christian doctrines on which nearly all churches, as well as the Jewish doctors, agree, and it could hardly be otherwise, since it is all set forth so clearly in the scriptures. The last judgment is a favorite theme of churchmen, ancient, medieval, and modern, who never tire of repeating over and over again almost word for word the story quoted above. "If the speech of Nephi to his brethren be compared with the Westminster Standards," writes Riley (*loc. cit.*), "a close parallelism will be disclosed." But no closer than with a hundred other sources.

<sup>42</sup>Hastings Encyclopedia, XI, p. 86.

<sup>43</sup>H. Davies, *Christian Deviations* (London: SCM Press Ltd., 1954), p. 80.

<sup>44</sup>L. Rumble, *Mormons or Latter-Day Saints* (St. Paul, 1950), Tract, quoted in Kirkham, *op. cit.*, II, pp. 304-7.

<sup>45</sup>H. C. Sheldon, *Fourfold Test of Mormonism* (New York: Abingdon Press, 1914) pp. 43-44; Cf. D. P. Kidder, *Mormonism & The Mormons* (1842), pp. 336f; J. Hyde, *op. cit.*, p. 281.

<sup>46</sup>P. Whitstitt, in *Concise Dictionary of Religious Knowledge* (New York: 1891), article on "Mormons."

<sup>47</sup>W. A. Irwin, in *Vetus Testamentum*, III (1953), pp. 61f, speaking of research on Ezekiel.

for rock foundation still forms the foothold, and enters the warm kitchen, one finds a spirit of love. The walls are covered with family pictures; the old organ even helps show these off. Then one enters the parlor, where upon urgent persuasion the old violin was brought out and great-great-grandchildren danced to the strains of the "fiddler" who used to play for a dollar fifty cents a night or for vegetables.

This scribe's mind again reverted to Mr. Guest's poem which says:

"Ye've got t' sing an' dance fer years,  
ye've got t' romp an' play,  
An learn t' love the things ye have by  
usin' 'em each day;  
Even the roses 'round the porch  
must blossom year by year  
Afore they 'come a part o' ye, sug-  
gestin' someone dear. . . .  
Ye've got t' love each brick an' stone  
from cellar up t' dome  
It takes a heap o' livin' in a house  
to make it home."

This certainly was true of the Petersen home; for their folk formed

a third of the audience at the celebration. This home represents hand-work of Mr. Petersen, who like his wife still reads without glasses, and both do sewing to pass away the time.

Last June the Petersens won prizes at the Old Folk hobby show in Salt Lake City, Mr. Petersen for his mending of Indian blankets, and Mrs. Petersen for her needlework.

December 28 marked another milestone in the life of "Aunt Celestia," as Mrs. Petersen is called, for she turned ninety-eight. Her daughter, Mrs. Cyrus Jenson, wrote to Stanley Schubach that her mother in all her life had never had a diamond.

Quoting Mrs. Petersen's own

words as written by her daughter, "We never could afford one, and it's eighty years now, and I still haven't one."

This wish however was answered when a six diamond ensemble was sent her. Another gift was given by the president of Maico Hearing Aid, who asked his local representative to take the couple the latest, after he had seen a picture in which they cupped their ears to hear a radio program.

This is not all: the Plymouth Company sent a miniature model and offered a new car to the Petersens to relieve their honeymoon in St. George, to take the place of their '29 Plymouth which he still drives around the "circle" in the yard, with

great-grandchildren as riders. Mr. Petersen recently passed his grand-daddy eye test.

When I asked Brother Petersen jokingly if he still liked to look at pretty girls, he said: "I don't have to go very far I can see her right here," and he turned to his bride of eighty summers. He reached out and held her hand, and kissed her.

The Petersens have made their home a heaven, not with riches, but with love and hard work, a team that pulled together throughout the years.

What fortune do they leave? A family that will live on forever! Their name will never die out. May their posterity live worthy of their heritage.

### Booby Traps

(Continued) grenade is small, but you had better not have it under your belt when it explodes.

Sometime ago a man expressed himself as wanting to become more active in the Church. He seemed potentially a very capable person. At first I could not understand why he had not already become a bishop or a stake president. But in visiting with him, I found that years ago he had picked up the booby trap of social drinking which had exploded in a serious automobile accident where a life was lost. He had picked up a bad thinking habit which had led him on to the mined ground of immorality. A "marital crash" had resulted where five minor children were involved. The extra expense and distraction blew up his financial position and his whole life was laid in ruins. Yet he had *always* meant well; he really wanted to do right. He was merely a booby and was continually stepping into booby traps. If one could paint a physical picture of this man's spirituality it could best be shown with his arms blown off, his eyes gone, his legs torn away, and with what remained so scarred and shattered as to be of no worth. His present wish to turn over a new leaf is a very commendable one, but how can he expect success? He has the disadvantage of one looking for profitable employment whose mutilations make him almost a total liability.

Discouragement is one of the most

effective of Satan's booby traps. When we allow our moods to go uncontrolled, they soon blow up in our faces. We get into a slump in our industry or we get into a mental or spiritual depression, and we are often unable to get out. Satan catches many people because they don't know how to handle the "downbeat" or the "ebb" in their lives. Frequently boobies get together and by pooling their negative thinking and bad example they destroy each other. Nothing is more common than small groups of people who are continually leading each other into flirting with evil or tinkering with failure.

Everyone knows, for example, that smoking is bad. The Lord has counseled against it. It is expensive; it is injurious; it is dirty; it takes time; it is very difficult to quit. And yet, with eyes wide open, members of a group entice each other to play with it until a soul-destroying habit explodes in their teeth. The drinking habit is the devil's cheese to catch boobies in groups. The best way to avoid being blown up by any particular booby trap is to leave it alone. The best way to avoid becoming a drunkard is just not to take the first drink. There are only two kinds of drinkers: one who could quit if he would and one who would quit if he could. A drinker is practicing failure.

What would you think of a basketball player who practised missing the basket? Or a salesman who

spent his time making future sales as difficult as possible? And what would you think of a child of God who continually played with the things that would lead him on to the ground of eternal destruction? Or what would you think of a leader who loaded himself down with the very habits and attitudes that would make him fail?

If you were a baseball player, your "errors" would be published every day in the newspaper for everyone to see. But the final judgment may be the first time that some of us may ever see a record of our own errors. We ought to keep score on ourselves and publish our own list of hits, runs, and errors. We would then at least be informed.

The highest rewards of life are not what we can get out of it, but what we can become by it. If we come in on the tail-end of the race we will not only have won a booby prize, but we may have become a booby in the process. We will stop being mutilated by booby traps only when we stop picking them up to see if they will explode. Don't let it fool you that your bad habit is a small one. It will grow quickly, if you keep nursing it. We can be sure of one thing, that whether the booby trap is set by Satan, by failure, or by ourselves, all will explode eventually with deadly and indiscriminating effect. Then we may find that we have only two things left to show for our pains—a booby prize and a booby.

## Doughnuts & Feathers

(Continued) grease. Turning to see what little Aary was gurgling about, she stood frozen.

Three feather-trimmed Indians stood just inside the door, the midday sun polishing their bronze bodies. Lucinda stepped towards the baby. Before she could reach him one had picked up Aary. She made a lunge for the big Indian screaming, "You red savage. Give me my baby!" Her blood turned to liquid fear. She beat on his arm, but he pushed her away. The baby had grabbed the Indian's long braid and was pulling in glee. One Indian strutted about the room, the feathers in his long hair waving as he tossed his head.

The other stood by the table. He picked up a doughnut, sniffing at it. Little Aary started to cry, reaching for the doughnut. The Indian glanced at the baby then handed it to him. Aary dropped the braid he had been clutching and, grabbing the doughnut, put it to his mouth.

The Indian looked at Aary. Taking the doughnut from the baby he bit into it. Surprise and delight softened his face. Handing a piece to his companions he said, "Washtay! Lela washtay!"

Hope warmed Lucinda, she didn't understand what was said, but she guessed from their actions they liked the doughnuts. Picking up the dish of doughnuts she held it toward the Indian holding Aary, indicating he was to take it and give her the baby.

Taking the dish the Indian said, "Good, give more."

Lucinda reached for Aary, but the Indian held him away saying, "Want more sweet bread." Taking a bite of doughnut, he then let Aary have some.

In trembling slowness, Lucinda cut more doughnuts, the Indians crowded around watching suspiciously as she dropped the dough into the skillet. She took the batch of finished doughnuts from the stove and put them on the table to cool. Turning to get more ready she heard a sound of anger. She looked around. One Indian stood, his finger to his mouth, a look of hate on his face. His other hand went to his knife.

The Indian holding Aary accused, "You make bad medicine."

Fear knotted within Lucinda. The Indian must have grabbed a hot doughnut.

"No, not bad medicine. Just hot. Hot!" she pleaded picking up a doughnut and handing it to the Indian.

Cunning shadowed his face, as he slyly said, "You, give sweet bread baby."

Lucinda blew on the doughnut to cool it, then handed it to Aary, who put it to his mouth making little sucking noises.

The Indian nodded in understanding, "Blow evil spirit out."

The others grunted in approval, picked up doughnuts, blew on them, then ate.

The Indian holding Aary, pulled out a chair and sat stiffly down saying, "Me Big Horse. Me friend. Woman make sweet bread."

Aary grabbed one of the feathers in the Indian's hair. He laughed saying something to the other two. Pointing to Aary, he said to Lucinda, "Him Little Feather."

Lucinda's mind scurried around every possible way of escape. As long as Big Horse held Aary, she was helpless, the gun hidden behind the curtain was useless.

Time dripped on. The sun no longer warmed the backs of the two Indians who had sat on the floor near the door. Lucinda cut and fried doughnuts until even the air seemed to swirl in circles. The odor of doughnuts sickened Lucinda, and her face and arms felt blistered from the heat of the grease. Her feet were as numb as her mind.

One of the Indians grew tired of eating doughnuts and, while the other two continued to feed their bottomless stomachs, roamed around the cabin. He bounced on the bed until the covers looked like a heap of rags.

Lucinda fought the urge to throw hot grease on him when he opened her trunk throwing everything on the floor. He pulled her good ruffled petticoat over his head leaving it hanging around his shoulders, like a cape. He draped her pantaloons around his neck. Her lovely hat had fallen to the floor; picking it up, he squashed it on his head, the plume dangling over his nose. With each act, he talked and gestured to the Indian sitting by the door who screamed in merriment. Big Horse continued to eat, feeding Aary as he did.

Tears spilled down Lucinda's cheeks ending in a sizzle on the hot

stove. She wished for Aaron, yet was afraid if he came these savages might kill him. The dough was running out, even though she had cut the doughnuts smaller each time. She dare not think what they would do when there were no more.

Suddenly, Big Horse said something to the Indian who was still prancing around in her best things. Her hat was dropped to the floor, the pantaloons and petticoat following. Big Horse put Aary back in his crib, then quickly and as silently as they came, they left, leaving one doughnut on the plate.

Lucinda felt faint. She picked up little Aary inspecting him minutely, then frightened him into howls by bursting into tears.

Hearing hoofbeats she cringed, wondering if they had decided to come back. Seeing Aaron walk through the door she sank into the nearest chair unable to stop crying.

"What happened?" he looked about the disordered room. Taking Aary, he quieted him and put him in his crib, then he pulled Lucinda to him saying, "Tell me; say something."

In a voice seamed with hysteria she told him of her visitors. When she finished Aaron looked about the shambles. "You've been right. We need neighbors, and a place closer to supplies. In four days, I didn't see a buffalo. We'll move nearer the Fort," he stated. "We'll talk about it in the morning," he ended wearily.

In the moonlight, shining through the one window Aaron had so proudly and carefully brought from the East, he looked worn and defeated. Sadness nipped at Lucinda. She wanted neighbors, but not if Aaron was unhappy. With him beside her, the day's ordeal seemed to fade. She smiled sleepily in the dark, remembering the antics of the one Indian.

Lucinda was up early, careful not to disturb Aaron or the baby. She wanted time to think alone. Maybe it would be wrong to give up all that Aaron had worked for. In time someone might settle on a claim nearby. Taking the water pail she stepped outside and stumbled in fright. Big Horse and a young Indian girl sat near the door. They stood up, and Big Horse held out some freshly dressed meat, saying, "Me give meat. You teach Lost Bird make sweet bread."

Lucinda glanced at Lost Bird who nodded shyly. They stood quietly,



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waiting for her answer. Lucinda was surprised at the girl's daintiness, and in the early sunlight they looked like children waiting for school to start. Lost Bird looked lovingly at Big Horse and Lucinda felt shame for herself. This Indian girl evidently was willing to do

whatever would please her man, even to learning strange things.

Her fear vanished. She looked across the prairie, and for the first time it seemed less empty. Aaron wouldn't have to be gone so long on the hunt now, he could stay home and work the land. In exchange for

meat she would teach Lost Bird to make doughnuts. Too, she would have someone to talk with, and they might even learn to understand each other.

She heard Aaron stirring inside. She called, "Aaron, hurry, we have neighbors for breakfast."

## *Preparing Youth for Missions*

(Continued) encouraged a group of early morning seminary teachers to put more emphasis on doctrine and scripture in their teachings. He said, "A well-trained seminary or institute student can engage in missionary work the first week he arrives, while others need approximately six months training."

### *It's All in the Mind*

"Success begins with a fellow's will—It's all in the state of mind." —Walter D. Wintle

The degree of our success in all life's activities is directly related to the way we think and feel about what we do. The more we think and prepare for something, the more ready and able we are to accomplish that task.

When returned missionaries were asked to respond to the question, "What was your greatest weakness in becoming an effective missionary?" the majority named fear—fear of failure, fear of meeting people and of being unprepared to explain the gospel, fear of being trapped, and fear of themselves resulting from lack of self-confidence.

To overcome this fear, a missionary must have confidence and conviction in himself and the message which he bears.

Teachers can help young people prepare early to serve the Church as leaders and missionaries. When the seed of desire to serve is planted early and constantly nourished with vital religious experiences, missionary training can take place very early in the lives of youth.

The mission home is not the proper place for initial missionary preparation. If a young person is to represent the Church well, he must be convinced that his message is vital and that he is capable of bearing this truth victoriously. His conviction of the truth and preparation to teach it successfully do not come

from a brief week in the mission home. A missionary constantly faces the reality that "Man's extremity is the Lord's opportunity." He must have studied and prepared for his call if he expects to be a spokesman for the Lord. When a missionary goes to a cottage meeting prepared for failure, he is rarely disappointed.

While teaching the gospel to a family in Czechoslovakia, both my companion and I were resigned to the fact that the husband would never join the Church although his wife had asked for baptism and was only waiting for him to join. She was prepared to make her covenants and was convinced that the truth would be manifest to her husband. As elders we were prepared for failure, but because of her insistence we continued to labor with the husband. Eventually he entered the waters of baptism, but we almost failed because we were prepared to fail.

To help youth get a "mind set" for a mission the teacher might use some of the following suggestions:

1. Occasionally invite newly returned missionaries to visit your class and explain the needs and weaknesses of most new missionaries and instruct the students to start now to prepare themselves to be effective and successful missionaries.

2. In teaching, fortify the subject material with some of the thrilling missionary stories of early days of the Church.

3. Occasionally the teacher should outline and make clear the standards and qualifications specified by the Church for all missionaries.

4. Help the students gather and organize, in usable form, materials which will be helpful in missionary work.

5. Have role-playing in the class so young people can see how missionaries present the gospel and handle problems.

Remember, Christ was anxiously preparing during his youth and continued to prepare until he was thirty

to perform his three year mission on the earth.

### *Help Students Gain a Testimony*

The most valuable possession the young missionary can carry with him into the field is a testimony that the message he bears is true and the Church he represents is directed by God. The importance of personal testimony was stressed by recently returned missionaries who were asked what they considered their most valuable personal asset in their mission work. They felt that enthusiasm was vital, a desire to share the gospel necessary, and a knowledge of the scriptures valuable; but nearly every one mentioned that a fervent testimony was absolutely essential.

Missionaries soon learn that they do not prove to investigators that the Church is divine. They present the facts, humbly and sincerely, but the Spirit must bear witness to the honest seeker to the truthfulness of that message.

One mission president found, by means of a questionnaire, that over seventy-five percent of the converts to the Church knew the message borne by the missionaries was true after their first cottage meeting. The first contact was most important, and when two young men imbued with the Spirit of the gospel could bear a motivating testimony the investigator felt the impact of their message.

A teacher can often guide youth in their search for a witness to the truth. Young people are prone to doubt, but in their doubts they must be assured that their teacher knows the gospel is true.

A seminary student relates that while he was in the army and confronted by many temptations and accusations against the Church, the great stabilizing influence in his life was the unshakable testimony of his seminary teacher. Though he did not (Continued on page 555)



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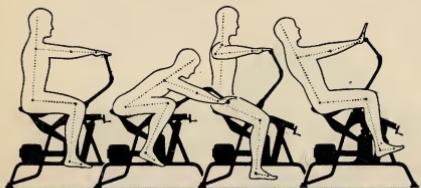
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## *Preparing Youth for Missions*

(Continued) know for a certainty that the gospel was true and the Church divine, he knew his teacher knew of its truthfulness, and it was his teacher's burning witness that guided this young man to seek and find his own testimony.

The following might be considered as ways to help youth seek and find for themselves a living testimony of the divinity of the Church:

1. Help students gain a desire to know if the Church is true. Point out to the students the value of a testimony. Get youth to reflect on what type of man Joseph Smith or Brigham Young might have been without a fervent testimony of their work. Such women as Eliza R. Snow or Mary Fielding Smith, the wife of Hyrum Smith, were greatly inspired and motivated by the knowledge of the truth.

2. Teach them the true meaning of worship and the joy of an inspiring relationship with their Father in heaven.

3. Teach them to pray and to know the true meaning of humility in a world where pride and arrogance rule. The Lord has instructed, "Be thou humble; and the Lord thy God shall lead thee by the hand, and give thee answer to thy prayers." (D&C 112:10.) Prayer is a key to testimony, and students should be given every opportunity to pray. Teachers should help students mature in their praying. Childish, note-like prayers are of little value for high school or college students, or any young person who hopes to commune with his Father in heaven.

4. Give students an opportunity to serve. The reason why young men and women return from the mission field with a dynamic testimony is that they have been serving their fellow men. Brigham Young said that more testimonies are gained on the feet than on the knees.

5. Encourage students to bear testimony or give thanks for what the Church has meant in their lives. Get them to commit themselves to this great work by expressing their feelings before others. In fact, this is the heart and core of missionary work. A class testimonial or "thankful period" is very appropriate if not forced or repeated too frequently.

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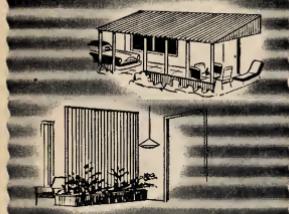
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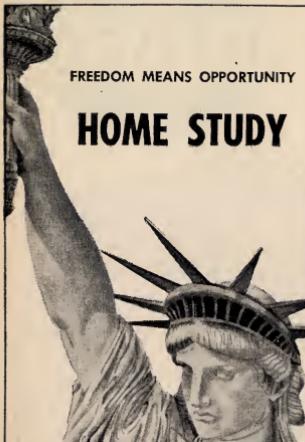
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cept the hope of the gospel. Our youth must be trained and prepared to accept the responsibility of carrying this message. They cannot be as the rest of the world if they are to preach the gospel to the nations.

While visiting a branch in Frankfurt, Germany, in 1948, the writer engaged a non-LDS woman in conversation. When he asked her what the German people thought of the army of occupation, she was almost vehement in her denunciation of the soldiers' actions while off duty. Desiring to change the subject the writer asked what brought her to an

LDS service. She replied that these young Mormon missionaries brought a message of hope—they came with the desire to teach and serve and not to belittle and subjugate. Then she made this significant statement: "I cannot believe that these soldiers and missionaries come from the same nation. What Germany needs is fewer soldiers and more missionaries."

One solution to world problems is not more soldiers but more young men and women who have courage to live and carry the gospel to every nation, kindred, tongue, and people.

## "To undermine self-respect is a sin"

Richard L. Evans



Last week we talked of never making life smaller, of never making life less, and of the obligation we have to work, to think, to produce, to enrich the world as part payment for what we have received from others, and as part payment for all that the Lord God has given. We referred to the parable of the talents, and to the fact that it isn't enough simply to hold on to what we have, or to let habits hold on to us, but we have to repent, we have to improve. We should like now to pursue another side of this subject with these quoted and significant sentences: "I have no right, by anything I do or say, to demean a human being in his own eyes. What matters is not what I think of him; it is what he thinks of himself. To undermine a man's self-respect is a sin."<sup>1</sup> That last sentence seems much worth remembering: "To undermine a man's self-respect is a sin."<sup>2</sup> There are those who build up, and those who tear down, those who encourage, and those who discourage. There are those who add to the stature of others, and those who belittle others—from what motives we do not always know—sometimes perhaps from the mistaken motive that detracting from others is a way of exalting themselves. Often we regret something we have said—something discouraging, something disparaging, something disrespectful to another person. But life would be much freer from apology, and from hurt and from heartache, if we would weigh such words soon enough not to say them—weigh them with the regret that we would surely feel if we knew that our words would permanently discourage another person or lead him to lose some self-respect, or some of his confidence in his ability to be better. No one can quite justify pushing other people down, and no one increases his own stature by trying to take away from the stature of others. Life is the greatest of gifts that God has given, and no one should belittle that gift in himself or in anyone else, but recognize life's limitless eternal possibilities, and build up and not tear down, encourage and not discourage, nor make life smaller for anyone or for anything, but lift the lives of others with kindness and encouragement, with patience and persuasion, and not make anyone feel little, and not make life less. "To undermine a man's self-respect is a sin."<sup>3</sup>

<sup>1</sup>Antoine de Saint-Exupéry.

<sup>2</sup>"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, April 19, 1959. Copyright 1959.



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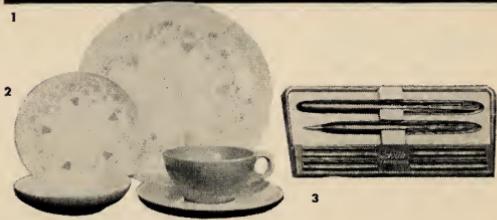
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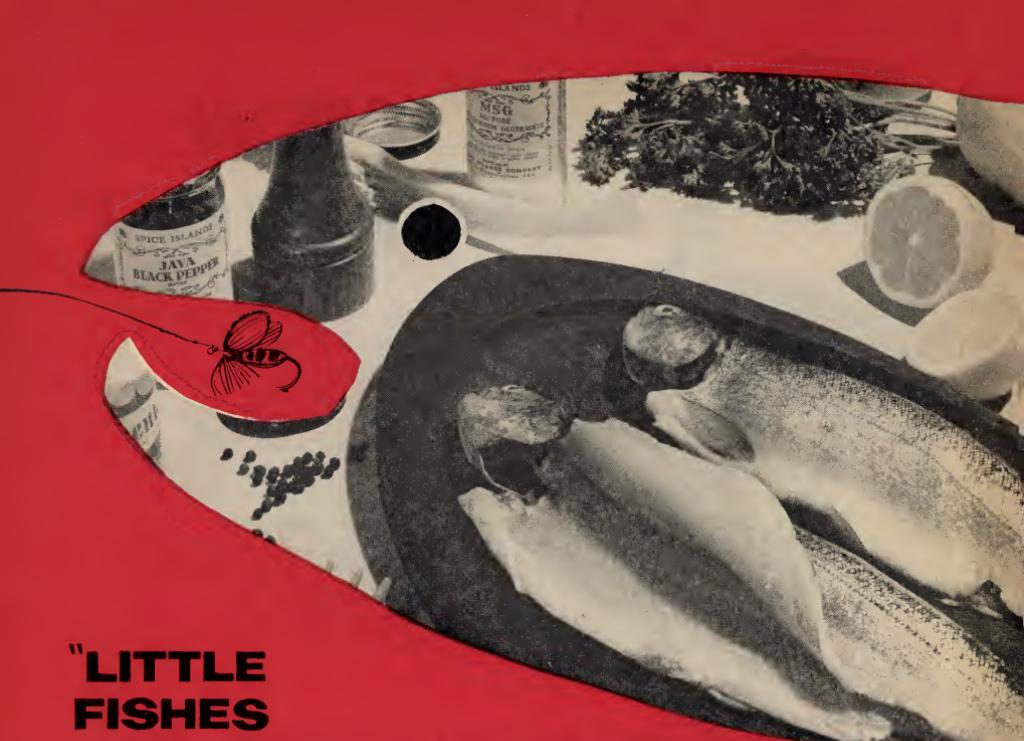
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## "LITTLE FISHES IN THE BROOK

*Daddy catch them  
with a hook,  
Mother cook them  
in a pan,  
Johnny eat them  
like a man."*

I hold a corner on the title "the girl most likely not to go fishing." Although I have held this title for many years, I am not especially proud of it—I've been told by men and women both that I don't know what I'm missing. Someday I just might break down and cast a mean line at some unsuspecting trout. And of course, if I do I'll catch it. (Beginner's luck.) Then I'm sure I'll know what to do with it which is far more than most fishermen can say. These beautiful rainbow, German brown, or salmon trout look perfect in a frying pan and taste wonderful on a fork. Now is the trout fishing season so let's talk a little about how to prepare them to the best advantage.

The real fisherman doesn't go fishing because he likes to eat fish so much. He claims that how a fish tastes isn't nearly as important as how it fights. In fact, I've heard the men in my family say, "Who fishes for the frying pan?" Anyone who does would certainly be better off if he gave up fishing and bought abalone steaks and giant shrimps with the money he saved. No, nowadays you don't go fishing for food but for the fun of the sport and for the relaxation it brings.

But being a woman I never could figure out why a big, brilliant man wants to match his wits with a little fish. I must confess though that I'm glad. I like to cook fish. Will you try some of these recipes the first chance you get?

### *Baked Trout — Shrimp Stuffing*

6 medium trout

1 can consommé

*Today's Family,*

**Florence B. Pinnock,**  
*Editor*

2 egg yolks  
1 egg white  
1 cup cooked small shrimp, chopped  
 $\frac{1}{2}$  cup cracker crumbs  
2 small onions, finely chopped  
 $\frac{1}{4}$  teaspoon salt  
 $\frac{1}{4}$  teaspoon pepper  
2 tablespoons butter

Clean trout—remove head. (Split fish to within one inch of tail, run knife under backbone on each side cutting it from meat.)

Simmer bones in consommé 15 minutes, strain. Beat egg yolks well then mix with slightly beaten egg white, shrimp, cracker crumbs, onion, salt, and pepper. Fill trout with stuffing, fasten together with toothpicks. Lay fish in greased pan. Pour over consommé, dot with butter. Baste occasionally. Bake at  $350^{\circ}$  F. for about 25 minutes or until fish flakes with a fork.

#### *Trout in a Frying Pan*

Roll cleaned trout in seasoned flour, fry in  $\frac{1}{4}$  cup bacon drippings over medium heat until fish flakes with a fork.

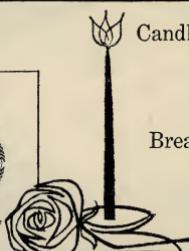
Sauté  $\frac{1}{4}$  cup chopped blanched almonds in  $\frac{1}{2}$  cube butter until light brown. Stir in  $\frac{1}{2}$  teaspoon salt, 2 tablespoons lemon juice. Mix and spoon over hot fish. Sprinkle with parsley. Serve and eat with delight.

#### *Trout Fried in the Oven*

Roll six cleaned trout, 6 to 10 inches in length, in flour seasoned with salt, pepper, and paprika. Dip fish in melted bacon fat or cooking oil. Place on shallow, well-oiled baking sheet. Put in a  $350^{\circ}$  F. oven for from 30 to 45 minutes depending on the size of fish. Turn the fish once during cooking. Fish is cooked



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when it flakes easily with a fork and is a delicious brown color. Serve with creamed new potatoes and peas and a large green salad mixed with bleu cheese dressing.

Now for all the rest of you whose husbands stay home and garden or whose husbands come home from fishing with just a fish story, here are some appetizing recipes for frozen or canned fish.

### Fillets with Almond Gravy

2 packages (2 lbs.) quick frozen cod or haddock fillets, partially thawed  
6 tablespoons butter  
½ cup sliced blanched almonds  
2 teaspoons flour  
½ teaspoon salt  
dash pepper  
1 cup light cream;

Cut fish in serving pieces. Fry in butter in heavy skillet 15 to 25 minutes. Brown on both sides. Remove from skillet. Keep hot.

Sauté almonds in the butter left in skillet until brown. Add flour, salt, pepper. Blend. Add cream gradually and cook over medium heat until thickened, stirring constantly. Arrange fish on hot platter and cover with gravy.

Salmon from the can needs no elaborate preparation. Drain the can and empty the salmon onto a bed of shredded, crisp romaine or lettuce leaves, surrounded with slices of onion, tomato, cucumber, and halved hard cooked eggs and serve with oil and vinegar dressing, hot buttered rolls and ice cold glasses of milk.

Canned salmon is an economical food that is colorful and highly nutritious, yet sufficiently low in calories to appeal to the weight conscious. It's high in protein, and this makes it an important food item to vary our menus.

The salmon story itself is so exciting it appeals to our adventurous natures. For some unknown reason the salmon never lives the easy way. It swims against the tide and against river currents and the tremendous pressure of waterfalls, and rapids, battling its way upstream sometimes as far as three thousand miles to return to its birthplace for the spawning season. We are happy there is such an abundance of delicious canned salmon for us to enjoy.

### *Salmon Rarebit*

2 tablespoons butter  
2 tablespoons flour  
1 cup milk  
1 can (7½ oz.) salmon  
½ lb. cheddar cheese, grated  
¼ teaspoon pepper  
3 dashes Tabasco

In top of a double boiler melt butter. Stir in flour and gradually stir in the milk. Cook stirring until sauce is smooth and thickened. Add the cheese, pepper, Tabasco, and the liquid from the salmon. Cook over simmering water until cheese is melted, stirring occasionally. Fold in the salmon and serve on hot toast. Serves four.

### *Salmon Stuffed Green Peppers*

4 medium green peppers  
3 tablespoons finely chopped onion  
3 tablespoons finely chopped celery  
2 tablespoons butter  
1½ cups fresh bread crumbs  
1 can (7½ oz.) salmon  
¼ teaspoon salt  
¼ teaspoon pepper  
¼ teaspoon oregano  
1 teaspoon chili powder  
1 egg lightly beaten

Cut thin slice from top of the green pepper and scoop out seeds and cores. Trim stem from top. Parboil peppers and tops in boiling salted water about 5 minutes. Drain and cool. Place peppers in muffin tins.

Sauté onion and celery in butter for 3 minutes. In a bowl combine bread crumbs, drained salmon, seasonings, and egg and the cooked onion and celery. Mix lightly. Spoon into green peppers.

Place tops on green peppers, dot each with ½ teaspoon butter and bake in the muffin tins in a 350° F. oven for 30 minutes.

Sister Bertha S. Reeder, general president of the YWMIA, says that in her ward when serving a large group of ladies this salmon casserole turns up often. It is economical, filling, colorful, and delicious.

### *Salmon Casserole*

1 tall can of salmon  
1 cup diced carrots  
1 cup diced celery  
½ cup diced green pepper

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186 Calories with orange juice (fresh or canned).

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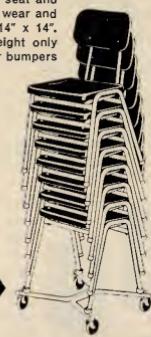
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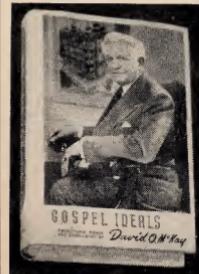


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4 cups cooked rice (use either brown rice or long grained white rice)  
 ½ cup nippy cheese, cubed  
 2 eggs well beaten  
 2 cups milk  
 2 tablespoons butter

Boil the carrots, celery, and pepper in salted water until almost cooked. Combine with all other ingredients in a casserole. Bake at 350° oven for 45 minutes.

A good sauce to serve over this dish is made by heating a can of cream of mushroom soup diluted with a little milk.

## Tuna Treats

For a different tasting creamed tuna try adding some liquid smoke to it. Try ½ teaspoon, then taste. Serve with new potatoes boiled in their jackets.

Combine a can of "bite size" tuna with left-over mashed potatoes. Beat in an egg and season with onion salt and pepper. Shape into small cakes and fry until brown. Good with a tomato aspic salad for lunch.

Try extending left-over turkey or chicken with tuna in a creamed sauce.

Dilute a can of condensed mushroom soup with ½ cup light cream and add 1 tablespoon lemon juice, a bay leaf, and a can of flaked tuna. Heat just to boiling. Remove bay leaf and serve hot on biscuits or crisp toast.

Serve well chilled tuna on crisp salad greens topped with an olive dressing. Make the dressing by combining 1 cup mayonnaise or salad dressing with ½ cup sliced ripe olives, 1 teaspoon each of finely chopped parsley and onion juice.

For a luncheon dish, toast rye bread on one side. On the untoasted side heap "bite size" tuna mixed lightly with mayonnaise. Top with shredded nippy cheese. Then

into the broiler until the cheese is melted and the tuna is hot. Serve with dill pickles.

Try adding a few spoonfuls of tuna to the hard cooked yolk mixture when making deviled eggs. Season as usual and stuff eggs with mixture.

Add finely chopped green pepper to a tuna sandwich to add flavor and texture.

Yogurt enthusiasts will like the combination of tuna and yogurt. Just spoon yogurt over tuna and sprinkle with chopped green onion and a dash of pepper.

Creamed tuna is more than delicious on crisp brown slices of fried egg plant.

## FISH FACTS



Try trolling a couple of fat night crawlers behind a Colorado spinner slow and deep. You'll not regret it, but the bass, trout, and landlocked salmon will.

If you want to catch a big brown you will have to fish in high, dirty, hard-fished water over sharp rocks. That is where that big old brown lives and expects to die at a nice old age, and at a good size of five pounds or better.

In hot, hot weather fish at night, if the law allows, or at least in the early morning or evening.

If you are not after the big ones upstream, worming with spinning tackle is effective on a hot day.

Lake bass feed regularly after dark on a ledge, a grass bed or a bar.

Fish will not stay in sections of a

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### Juicy, moist and tender HAMBURGERS



(Makes 6 to 8 servings)

2 1/2 cups undiluted Morning Milk  
1 egg  
1 1/2 pounds ground beef  
1/2 cup fine cracker crumbs  
1/2 teaspoons salt

Combine Morning Milk, egg, beef, crumbs, seasonings, onion and green pepper. Divide mixture into 8 parts. Shape into patties. Place on grill or in folding wire broiler. Cook over glowing coals 4 to 5 minutes on each side, or until done as desired.

### Try These Tasty "Chiliburgers"

While grilling, brush several times with mixture of 1/4 cup chili sauce (or ketchup), 2 teaspoons prepared mustard and 1 to 2 teaspoons chili powder. Serve between toasted split hamburger buns.

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river or lake with a white sandy bottom.

When wading, step around huge boulders in the water rather than clamber over them. Your shirt will stay dry longer.

Line dressing should always be applied to a fly line when it is dry.

Creep up on the fish. Wear inconspicuous clothing and move cautiously against a screen of trees or bushes. Avoid quick, jerky movements.

ments.

There is a special charm in fishing a stream against lake fishing.

To reduce the splash when casting with plugs try just before your plug touches the water to start it coming back with an upward movement of the rod.

The trick in fishing dry flies downstream is to keep a loose line on the water.

It takes faith to catch fish—also patience.

## "Home is yet wherever she is"

Richard L. Evans



In speaking to an occasion a century or so ago, Rufus Choate left some lines on love of country that seem to have as much of meaning for love of home: "There is a love . . ." he said, "which comes uncalled for, one knows not how. It comes with the very air, the eye, the ear, the instincts, . . . the first beatings of the heart. The faces of brothers and sisters and the loved father and mother, the laugh of playmates, the old willow tree and well and schoolhouse, the bees at work in the spring, the note of the robin at evening, the lullaby, . . . the visits of neighbors, . . . all things which make childhood happy begin it; . . . as . . . love and the sense of home . . . come to life."<sup>1</sup> These are lines of much meaning. Thoughts of mothers somehow seem to symbolize the sense of belonging; of home and family, of the love of loved ones, the lasting, healing kind of love which Emerson said is ". . . the remedy for all blunders, the cure of blindness, . . . the redeemer and instructor of souls, . . . is love."<sup>2</sup> The "power to heal, to redeem, to guide and to guard, . . ." Will you not covet such power as this, wrote John Ruskin, "and seek such a throne as this?" . . . The perfect loveliness of a woman's countenance can only consist in that majestic peace, which is founded in the memory of happy and useful years, . . . queens you must always be; . . . queens to your husbands and your sons; . . . wherever a true wife comes, . . . this home is always round her<sup>3</sup>—with a love that heals, that waits and watches, a love that gives, and does, and shares, and shelters—and understands. "The stars only may be over her head; . . . but home is yet wherever she is."<sup>4</sup> Thank God for mothers, you who have them. And you who have not now, thank him for such a mother to remember. And you, the young mothers who have children yet around you, God grant that you may give them such love, such memories to remember.

<sup>1</sup>Rufus Choate, *Oration on American Nationality*.

<sup>2</sup>Ralph Waldo Emerson, *Worship*, Vol. 5, p. 282.

<sup>3</sup>John Ruskin, *Lilles: of Queen's Gardens*.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, May 10, 1959. Copyright 1959.

## Just Another Book

(Continued) that the Book of Mormon was as baffling, scandalizing, and hated a book in the first week of its appearance as it has ever been since. The idea that the Book of Mormon was simply a product of its time may be a necessary fiction to explain it but it is a fiction none the less. If they may be trusted in nothing else, the voluminous writings of the anti-Mormons stand as monumental evidence for one fact: that Mormonism and the Book of Mormon were in no way a product of the society in which they arose.

### FOOTNOTES

<sup>a</sup>Edgar E. Volk, *The Mormon Monster* (Chicago: F. H. Revell Co., 1900), quoting G. H. Combs. This is the "standard" Baptist work on Mormonism.

<sup>b</sup>C. A. Irving, "The Ways of the Mormons," *Outlook*, Dec. 26, 1906, p. 1064. *"Ibid."*, p. 1068.

<sup>c</sup>Geo. Scibel, *The Mormon Saints* (Pittsburgh: Lessing Co., 1919), pp. 3-4, protesting that in this study "nought is set down in malice."

<sup>d</sup>Stuart Martin, *The Mystery of Mormonism* (New York: Dutton & Co., 1920), pp. 30ff.

<sup>e</sup>G. K. Chesterton, *The Uses of Adversity* (New York: Dodd, Mead & Co., 1921), pp. 184, 188, 189.

<sup>f</sup>Ibid., p. 189; "In other words, this strange sect, by soaking itself solely in the Hebrew Scriptures, had really managed to reproduce the atmosphere of those Scriptures as they are felt by Hebrews rather than by Christians." How does G. K. know how an "atmosphere" feels to another person?

<sup>g</sup>Theodore Schroeder, "The Sex-Determinant in Mormon Theology," in *The Alienist and Neurologist*, May 1908, p. 12.

<sup>h</sup>Rev. J. D. Nutting, *Why Care about Mormonism?* (Cleveland: Utah Gospel Mission, 1926), pp. 1-2 (Tract).

<sup>i</sup>W. R. Martin, *The Rise of the Cults* (An Introduction to Non-Christian Cults), (Grand Rapids: Zondervan Pub. House, 1955), pp. 51-52.

## Denmark Celebrates the American Independence Day

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their families of old. And the Danish nation rejoices at the reunion for a few short hours, with sons and daughters who went abroad and shared their loyalty to the old country with that to the new."

At the recent laying of the foundation stone at the new Danish Embassy building in Washington, D. C., the Danish Prime Minister, H. C. Hansen, said the following:

"During the 19th and the beginning of this century the United States was in Denmark mainly thought of as the great free country—far, far away across the almost endless expanse of the Atlantic Ocean—where there were unlimited opportunities for people with initiative and ability. The practical result of this conception was a stream of emigrants who up until the first world war came to this country, America, and—we are proud to say—also, together with people from various other countries have left their mark on the development of the United States. The relations, which were thus established on a personal basis, have through the years continued to grow in harmony and peace, so that the links now uniting Denmark and the United States are strong and unbreakable, founded—as they are—on common ideals and mutual respect. Here I would like to mention the name of *Rebild*, the Danish-American Park, where every year on the fourth of July thousands of Danish-Americans, Danes, and Americans gather to celebrate in the old country the National Day of the new."

We of Utah are proud and happy that Secretary Benson will represent the United States at this year's fourth of July celebration in *Rebild*.

As a fitting close to this article we would like to quote Thomas Jefferson's famous words, "We hold these truths to be self-evident that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the Pursuit of Happiness," in the late Hollywood actor Jean Hersholt's beautiful translation into Danish: "Vi anser det for indlysende klart—saa selvfolgeliigt, at ingen forklaring er nødvendig—at menneskene er skabt lige efter loven, at de har rettigheder, som ingen har lov til at tage fra dem, og at disse rettigheder er: Livet, friheden og retten til at søge livslykken."

## Your Question

(Continued) it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish."<sup>10</sup>

It was necessary that all should have the plan of salvation placed before them in that spirit existence, otherwise there could have been no rebellion against the plan and if all had not had the privilege of receiving or rejecting it, there could have been no punishment for rebellion.

It is not because our Father wants men to be born in lands where the gospel does not reach that they are born there. Spirits have to come into this world for the purpose of receiving bodies of flesh and bones, tabernacles for their eternal spirits. It is due to man's rebellion that the light of truth is not universal. There is, however, in the gospel plan one great blessing showing forth the justice and mercy of our Eternal Father. It is the promise that the gospel must be taught to every soul, for it is written:

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

"And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed."<sup>11</sup>

This great promise can be fulfilled only by carrying the gospel to the dead who lived and died without the opportunity of receiving it. Therefore the plan was prepared in the beginning that the gospel should be taken to the dead, who died without a knowledge of it.

### FOOTNOTES

<sup>1</sup>Gen. 2:1, 4, 5.

<sup>2</sup>Eccles. 12:7.

<sup>3</sup>Jer. 14:4-5.

<sup>4</sup>John 9:1-3.

<sup>5</sup>Jude 6:1.

<sup>6</sup>Rev. 12:7-9.

<sup>7</sup>Moses 3:4-5.

<sup>8</sup>Moses 4:1-4.

<sup>9</sup>Alma 17:1, 3-24, 28.

<sup>10</sup>Moses 5:12-13.

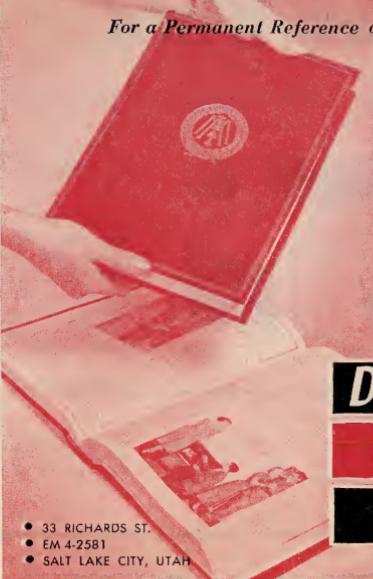
<sup>11</sup>D&C 1:2-3.

—  
vOLUME 1, NO. 1  
It is a special privilege and blessing of the holy gospel to every believer to know the truth for himself.

—Brigham Young

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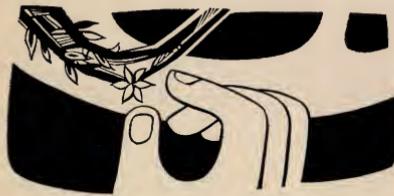
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And now some wit asks: "Did they have automobiles in those days?"

Every human being whom we approach should be better for us.

—William Ellery Channing

Your possessions pass and are forgotten. . . . What you are, and what you help others to be, abides in the eternity of God.

—Harold Marshall

No one is any higher or lower in the scale of righteousness than his thoughts are. They are, therefore, the standard of his morality, the gauge by which his worth to the world is measured. He can, in his mental home, entertain angels or devils, as he sees fit.

—Dallas News

A single conversation across the table with a wise man is better than ten years' study of books.

—Longfellow

A beggar stopped a prosperous man one day to ask for a coin.

The prosperous man told him that God loved him.

"Well," said the down-and-out man, "if God loves me, why doesn't he do something for me?"

"Have you ever asked him?" came the reply.

"Er, ah, well—no."

"Then, do you think that I would have stopped and given you this coin if you had not asked me?"



Husband: Dear, what's happened to my toothbrush? It's so hard and stiff.

Wife: I don't know. It was all right yesterday when I painted the bird cage.

To be conscious that you are ignorant is a great step to knowledge.

—Disraeli

A man of courage is also full of faith.

—Cicero

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